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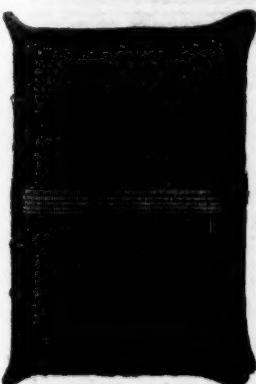
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Notable Stories will be, as always, a feature of the year, including stories extending over more than one number, by **W. D. Howells**, **W. H. Bishop**, and **Miss Elliott**, the author of "**Jerry**," and short stories by **Ludovic Halevy**, **Joel Chandler Harris**, **Paul Bourget**, **Thomas Nelson Page**, **George A. Hibbard**, and many new writers.

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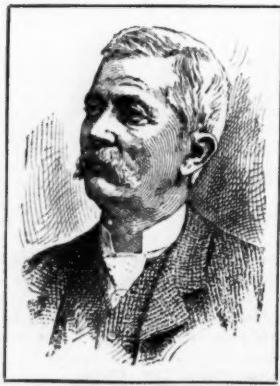
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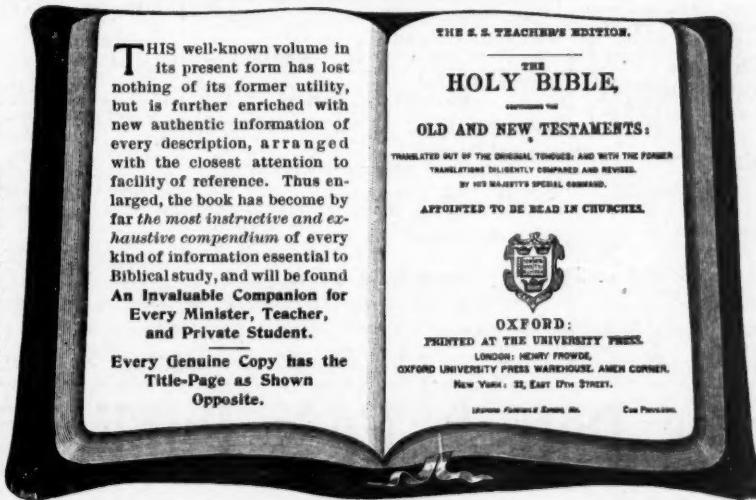
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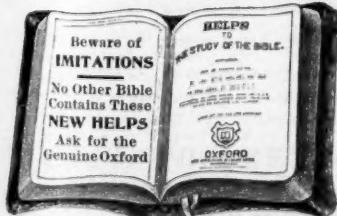
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THANKSGIVING DAY each year has its own peculiar joys. To each one this year has brought from God some good gifts never duplicated. Some are national, shared by all the people. Some belong only to local communities. Some are limited to families. Each individual has had some good fortune to crown the year, for which his friends rejoice with him. Every Christian has had some secret experience of divine favor of which he does not speak, but which suffuses with joy his memory and mind and adds to his appreciation of thanksgiving when all the land is expressing its gratitude to God. Our fathers left no institution peculiar to America of more value than Thanksgiving Day. He makes a poor and churlish use of it, in public or in private, who uses it to mourn over national or individual sins. "To everything there is a season and a time to every purpose." The purpose of this annual feast day is defined in its title. Let us take the ancient counsel and, whatever be our condition, apply it to Thanksgiving Day: "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength."

The possibilities of any college pastorate are so great and the difficulties of the position so apparent that every person who appreciates the situation has a deep and sympathetic interest in one who undertakes such a work. Amherst has just installed into this office one of her own sons, who, at her call, after much deliberation and prayer, has abandoned the regular pastorate in which he had achieved unusual distinction. His own college days are not so remote that he will not be able to understand the enthusiasms, the ambitions, the mental struggles and the spiritual contests of the present generation of students. On the other hand, he has had sufficient contact with the world to give a practical edge to his public instruction and private counsel. That Dr. Tuttle may have, Sunday by Sunday, a message of life for the men of Amherst, and that he may illustrate before them day by day the sweetness and righteousness of the gospel, is the prayer of many.

The death of Professor T. C. Pease of Andover Seminary is a sad loss to that institution. He was only forty years of age, yet he had attracted public attention by his fine literary attainments and style, ripe scholarship and very winsome Christian character. His new field, whose duties he had hardly assumed, was very attractive to him, and he gave promise of doing as distinctive a service to the seminary as his distinguished predecessors had done. He had endeared himself to many ministers and other friends, especially in Boston and its

vicinity, among whom his gracious presence was always welcome. It seems but a few days since the seminary chapel was filled to hear his finished and scholarly address at his inauguration. It is hard to comprehend the providence which has followed it so soon with his funeral services.

RELIEVING THE POOR AND THE UNEMPLOYED.

Not for many years has the approach of winter been accompanied by so much anxiety and distress as at present. It needs only casual observation to confirm this statement to one who walks the streets of our large cities and comes in contact with others in the ordinary ways of human intercourse. To those organizations, however, which aim to relieve the unfortunate classes the gravity of the situation is thoroughly known, and their managers agree that it calls for the promptest and wisest action. Since this problem confronts philanthropic societies and individuals the country over, whatever can be done for relief in one place is suggestive to the benevolent public in general.

These considerations give all the more force to the appeal just sent out by charitable societies of New York and Boston. In each of these cities the leading organizations of this type have united in issuing a circular calling attention to the unusual demands this winter upon all benevolent persons, and asking their co-operation. It urges a re-enforcement of the resources of these societies, because by long and faithful study of the problem of poverty they are competent to deal with the present acute situation. Private charity is not deprecated under proper restrictions, but a strong appeal is made against indiscriminate giving to persons soliciting aid on the street, in stores and offices or at the house door.

The signatures to the Boston circular include the sixteen leading charitable associations, among which best known to our own readers are the City Missionary Society, the Howard Benevolent Society and the Associated Charities.

This federated effort to enlist not only the sympathies of people generally, but their wise co-operation as well, ought to meet with the response which it merits. It takes hold of the problem in the right way, with a broad grasp of all the considerations involved. This is what our existing philanthropic organizations are for, and we have a right to put them to a test at such a time as this. They have all the appliances and machinery needed for the relief of poverty. They have, moreover, a far better understanding of the way in which charity may best be dispensed than any new society or committee, formed to meet the present emergency, could possibly possess. We advise then, first, the re-enforcement with adequate financial resources of the existing agencies for providing relief, and to our own Congre-

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gational people in Boston we hardly need to suggest as the natural channel for their gifts the City Missionary Society. Then when it comes to a practical case of beggary or need, instead of giving the dime or quarter solicited, let the name and address of the person be taken and sent to Rev. D. W. Waldron, 7-A Beacon Street. A prompt investigation will follow, and if a family is found to be suffering for the necessities of life it will be directed to an immediate source of supply. So thoroughly are the charities of Boston organized that no worthy family need come to the verge of starvation even during a hard winter like the present.

As respects individuals who have no family dependent upon them, and who are out of cash and out of work, the problem is more difficult. But here again it is better to put the person in connection with some accredited charity organization than to give money without careful investigation. This advice may seem a little heartless to sentimentalists, but a moment's thought will convince one that thoughtless, impulsive giving, while it may supply today's dinner to the unfortunate man, leaves him no better off twenty-four hours hence, whereas if the proper officials are asked to examine his claims, they will not only be able to determine whether he is a worthy man or a fraud, but they may perhaps be able to provide for more than his immediate necessities. True charity goes to the roots of a man's need, and strives not only to furnish relief for a day, but to gain a sympathetic understanding of his environment, to the end that he may receive a permanent benefit.

It may be that some larger and more concerted effort should be made to provide work for idle, yet willing, hands, and some of our wisest administrators of charities believe that the large cities where such men congregate should inaugurate and push forward public works, in order to furnish employment. The opportunity to labor, even at a small stipend, would tide through the winter many worthy men, and the arrest of all who preferred to beg or steal, rather than labor, would speedily sift out the tramp and bummer element, which constitutes a considerable fraction of the unemployed at all times. This method of relief has been tried, to some extent, by the London County Council, and several municipal governments in this country are seriously considering its feasibility.

What we have said applies to other cities besides Boston, and, to sum it all up in a paragraph, we urge the re-enforcement with funds of existing agencies for relief, wherever such are worthy of confidence, and co-operation with these societies, by bringing into immediate contact with them every unknown applicant for aid. Visit the families of the poor in so far as you can, for a visit this winter will count more than ever before. Keep your eyes open and your heart tender, combine wisdom with your generosity, thank God for the blessings you possess, and, in so far as you can, share them with your needy neighbors in the spirit of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich.

Think of it! United States Commissioner of Education W. T. Harris, in his annual report, just issued, makes the average daily

number of pupils in our public schools during 1891-92 to have been 8,552,851 and the total enrollment 13,234,103.

HOW TO HELP THE NEW PASTOR

Many ministers are now entering on new fields of labor. The work of getting acquainted with the names, circumstances and spiritual lives of their people, necessary before they can plan effectively the season's campaign, is onerous and beset with difficulties. It requires weeks and often months for the minister to make the round of his parish, and when he has done it he has often failed to discover some of his most valuable helpers or to understand the needs of many others.

We have noticed lately accounts of two customs which might wisely be copied by churches receiving new pastors. In an Australian church the ladies invited members of the congregation in their own neighborhoods to meet the newly arrived minister in their homes, so that in the successive evenings of a few weeks he was able to meet socially all his people. Many churches are provided with parlors where such social meetings can best be held. But not a few parishes are not so fortunate, and in any case the pastor makes the most economical use of his time when he can meet on a single evening only so many as he can in some degree become acquainted with and remember.

The other instance was in a Methodist church where it has long been the custom for the officers to arrange a series of "class meeting socials" to meet each new pastor. In these small gatherings the minister was able to learn something of the spiritual lives and aims of his flock much more quickly than he could have done by going from house to house, and in his pastoral calls following these meetings he could at once take the position of personal friend and counselor. It is said that this has been a remarkably prosperous church.

The pastor needs at the outset to know his congregation socially and to know their personal religious experiences, difficulties, needs and aspirations. His people, who want his ministry to be successful, will meet him half way and help him as far as they can to get quickly into touch with them, that both he and they may know what to expect of each other and how they can unitedly make the greatest impression on the community. Let the churches take the initiative in this matter and do a worthy service for themselves as well as for the new minister whose work they would prosper.

EMPIRE VERSUS REPUBLIC IN BRAZIL

News from Brazil is scanty and not always trustworthy, but an apparently credible report has come that Admiral Mello, the head of the rebellion against the republican government, has proclaimed Prince Pedro, son of the Countess d'Eu and grandson of the late Dom Pedro, as emperor. The first impulse of any loyal citizen of the United States is to sympathize with the republicans. But, so far as it is possible to estimate the situation in Brazil, it seems to be uncertain which party offers the greater reason for approval.

When Dom Pedro was deposed in 1889 and the republic was established some

well-informed persons expressed doubt of the existence of a degree of harmony and unity among the different Brazilian provinces and public men sufficient to insure the stability of the new government. Time has justified this doubt. It has become clear that even if all the leaders of the republicans had been as patriotic as some, and perhaps most, of them were, the task which they had undertaken was almost impossible of accomplishment. The nation was not yet ripe for a republic. The conflicting interests of provinces dissimilar and remote from one another afforded too great temptations and too ready opportunities for the indulgence of merely personal ambition.

The natural result followed. Jealousies and rivalries begat dissensions and controversies. These undermined the feeble fabric of the existing government. The internal strife which is raging now was almost inevitable. At present the general situation is this. The Republican forces, headed by Peixotto, the president, control most of the territory of the country, some of it firmly and much of it hardly more than nominally, but have lost possession of Rio Janeiro, the capital, and apparently cannot recapture it or establish their power strongly apart from it without the aid of the navy. But the insurgents, led by Admiral Mello, possess the navy and have the capital under their guns. It is they who now are seeking to restore the empire and they have some support in the fact that the overthrow of Dom Pedro was due not to public hostility to the imperial form of government so much as to the personal unpopularity of Dom Pedro's immediate heir, his daughter, the Countess d'Eu, a pronounced ultramontane in religion. Her succession would have meant the authoritative surrender of the nation to the most narrow, bigoted and medieval type of Roman Catholicism. The ill success of the republic hitherto also will contribute to aid the efforts of the imperialists.

The struggle for supremacy bids fair to be bitter and prolonged. Little appears to be known about Prince Pedro, who is only nineteen years old, and whether he inherits the unpopularity of his parents or the popularity of his grandparents remains to be seen. Probably he is a mere instrument in the hands of Admiral Mello. The conflict is between an ambitious but not very well furnished imperialism and a republicanism which is hardly such except in a loose and nominal sense. What Brazil needs is to be ruled for a long time to come by some well established, intelligent and liberal government. It is much to be feared that the victory of either of the present parties, as at present constituted, would secure this result.

STUDYING OUR MERCIES.

Even the darkest, saddest life is endowed richly with the divine mercies. God is not angry with us if, when He has seen fit to allow some terrible affliction to befall us, we temporarily forget them to some extent. He understands and pities us while He chastens. But as soon as we recover our mental and spiritual balance sufficiently, we can see that they have not failed us. We even come to perceive usually that our very distresses were mercifully sent.

These and kindred truths often are admitted freely, and not only by professed

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Christians. They ought also to be studied attentively. It is more than merely worth one's while to appreciate them. What would be thought of a merchant who should make careful estimate of his debts and of the possibilities of commercial disaster and should refuse or neglect to reckon up also his assets and the reasonable probabilities of future prosperity? Does not the same principle apply in spiritual things? No one can rightly understand his actual relation to either God or man or face the future calmly and cheerfully until he has counted and weighed his mercies.

We also owe it to ourselves to deal justly by our Heavenly Father. We are bound in honor to recognize gratefully the blessings which come to each of us from His hand. We dwarf our own better natures and we wrong Him if we fail to appreciate His goodness. Too much of the depression which seems to engloom some lives is wholly needless. There are even some people who seem to hug their misery and to refuse such cheer as is offered. Studying our mercies habitually, hopefully, gratefully, prayerfully never fails to sweeten the bitterest lot and to illumine even more the brightest experience of life.

THE WEEK IN REVIEW.

The State Department at Washington has given no official intimation during the week either as to what its purposes were when Mr. Willis was dispatched to Hawaii or are now that he has arrived there, has presented his credentials and felt the pulse of the provisional government. The only important additional facts which the American people have relative to the situation at home or abroad refer to the happenings in Honolulu on or about Nov. 8 or 9, when Minister Willis was presented to President Dole and recognized by him as the representative of a friendly power. Rumor has it that both understood perfectly the other's real intentions, and that subsequently each declared a positive policy that by this time may have vastly altered the relations of the two peoples, but on the face of the intercourse of Nov. 8 there is not the slightest intimation of any intention of the United States insisting in any way upon a severing of relations with the provisional government or a restoration of the queen. Indeed, so much was said by Mr. Willis about "renewed assurances of the friendship, interest and hearty good will," the "present advanced civilization and Christianization" of the Hawaiian people, "standing as beneficent monuments of American zeal, courage and intelligence," that any subsequent secret or open attack upon the provisional government by Mr. Willis will be made doubly hateful, yet the only natural inference from Secretary Gresham's letter to President Cleveland was that such an attack was contemplated.

The portions of Commissioner Blount's report which have at last been allowed to reach the public need to be separated into two portions. One part consists of evidence he gathered concerning the part taken by ex-Minister Stevens and the United States marines in the Hawaiian revolution. The other part is the special pleading of Mr. Blount, or of some one who has edited his report, to prove that the United States,

through its minister and marines, was responsible for the overthrow of the queen. The evidence, carefully sifted, we think, falls far short of giving sufficient support to the argument. We believe that entire secrecy on the part of the Government until the whole case could be submitted to the people would have been less obnoxious than the attempt to justify, by issuing the document of Secretary Gresham, the course which seems to have failed of accomplishment. The country, however, has reason to rest assured that the administration will not now attempt to overthrow the Hawaiian Government by force. We have at least escaped the humiliation of having the power of the United States used to restore a disgraced monarchy to its dishonorable misrule.

Municipal reformers in Brooklyn, New York and Albany are maintaining the good work begun on Nov. 7. Governor Flower and Attorney-General Rosendale, realizing that the citizens of Kings County have no confidence in the local prosecutor, and do not intend that the prosecution of Boss McKane shall be left to him, have heartily cooperated in the effort to induce two of the city's strongest and cleanest lawyers to lead in that prosecution, and have given them full authority to go before the grand jury—a point of the greatest importance, which was not gained until there had been plain speaking by the citizens of Brooklyn. With ex-Secretary of the Navy B. F. Tracy and Mr. Edwin M. Shepard, armed with the full authority of the State, on the track of the miscreants, and public sentiment aroused as it is, it now seems possible that a lesson may be taught the ring that it will not forget or scoff at. The Methodist Church cannot afford to be a whit slower than the State in doing justice to Boss McKane. In New York City District-Attorney Nicoll has summoned a special grand jury to act in investigating and indicting the criminals who registered illegally and voted repeatedly in the last election. So much evidence of this has already been accumulated by the non-partisan City Club's investigators that it ought to be easy for the mills of justice to grind out grist for the State's prison speedily. The Republicans of the city are making a commendable effort to overthrow the domination of a local machine quite as venal and low as Tammany's, and the anti-Tammany Democratic organization is crystallizing. Dr. Parkhurst and his backers are feeling happy over the decree of the General Term of the Supreme Court, ordering the discharge from the Tombs of Agent Gardner of the Society for the Prevention of Crime, who was found guilty of extortion by a New York jury last January. The decision is so worded that it severely reflects on the New York police officials, who planned a trap into which Gardner fell, and upon insufficient and improper evidence Recorder Smyth and the jury found him guilty. Really it was a scheme to injure Dr. Parkhurst and his society and ward off searching investigation, but justice at last has won.

The executive committee of the National Civil Service Reform League last week expressed its disappointment and disapproval of the policy of the administration. Hon. Carl Schurz, Hon. Theodore Roosevelt and Messrs. Richard H. Dana and Herbert Welsh

were present, and agreed in formulating the remonstrance and condemnation in the following words:

The National Civil Service Reform League, through its executive committee, expresses its earnest remonstrance against the bestowal by the President of high offices of state in return for the contribution of large campaign funds. It regards any appointment made on account of such contribution as implying a forgetfulness of the trust conferred upon the chief executive, as a violation of the professions upon which the present administration came into power and as an example which, if followed, must lead to the destruction of free institutions.

Quite as serious as the lowering of the standard of our diplomats, and the paying of political debts with consulships, is the attempt to undo the past efforts of the friends of the Indian and once more make certain appointments to the Indian service the spoil of politicians. That this is contemplated is proved by the report of Indian Commissioner Browning, in which he recommends that "bonded superintendents in Indian schools be exempted from the operation of the civil service law requiring competitive examination." Herbert Welsh of Philadelphia, secretary of the Indian Rights Association, and an ardent civil service reformer, protests most emphatically against Commissioner Browning's recommendation, as he could hardly fail to do and be consistent, after eleven years of acquaintance with the evil that the spoils system, under Republican and Democratic administrations, has brought to the Indian. He does not think the present outlook is encouraging for, as he says:

Under the present administration out of five Indian inspectors holding over from the last four have been removed. One of these, Mr. Benjamin H. Miller, was personally known to me as a competent and faithful officer, who would certainly have been retained in a service conducted upon sound principles of administration. His removal was effected, not upon any charges of misconduct or inefficiency, but because, as he was informed in the Indian office, "another man wanted his place."

Mr. Cleveland, *per contra*, must be given credit for his recent appointments of deputies in the New York Custom House. Instead of naming Tammany "heelers" he has selected college bred, professional men, Democrats who despise Hill and his machine.

Chicago is accustomed to sensations, but a sensation like that caused by the recent visit of Mr. W. T. Stead of the *Review of Reviews* is startling, even for Chicago. Not content with seeing the White City, admiring it and praising it in ways peculiar to himself, he at once set in motion machinery which he thought would preserve these buildings, either where they now stand or remove them to localities where they may be used for the welfare of the people. But it was not so much the White City that interested the British editor, as Chicago and her people. His interest took the form of criticism of the government of the city, and uncovering the evils which abound in it. That criticism was given first of all to the ministers, who were told that the duty of the churches is to bridge the gap between themselves and the laboring classes, that they must take part in municipal reforms, go into politics, ally themselves with the leaders of the trades unions, take measures to form some sort of an organization which shall secure a revival of *civic virtue*. It was in this spirit that on Sunday Mr. Stead hired

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Central Music Hall for an afternoon and evening service, at which he not only expressed his own opinions as to the duty of the hour, but allowed men of almost every class to express their opinions in regard to the evils of the times and especially those which center in Chicago. The afternoon meeting was chiefly devoted to a statement of grievances. The evening meeting was intended to be a meeting in which methods for removing these evils should be discussed. At both meetings there were cranks, hard to manage, for whom Mr. Stead had little patience and whose words he cut short. Probably he made a serious mistake in permitting such men as T. J. Morgan, the labor agitator, and Samuel Fielden, Governor Altgeld's pardoned anarchist, to speak at all, but as the purpose of the visitor was so unmistakably good, the public that crowded the halls both afternoon and evening endured even the presence of men for whom little respect is felt and whose opinions are held in utter contempt.

What the result of the meetings will be it is hard to imagine. Nothing seems to have been done beyond the passage of a resolution expressive of sympathy with the movement which seeks to bring about civic reform, and the appointing of a committee to nominate a committee which shall bring into existence an organization which shall diminish the moral evils in the city, see that good laws are enacted and enforced, make the city, in Mr. Stead's phrase, somewhat more like the city which the Saviour would like to see were He to visit it. We have some doubts as to the willingness of the better classes in Chicago to consult with saloon keepers and keepers of houses of ill-fame, in order to bring about a reform in the administration of the city government. We doubt, further, if Mr. Stead, in his short visit, gave himself time to make himself acquainted with the moral condition of Chicago, or to learn what the Christian people of that city are really trying to do and are actually accomplishing. No doubt his criticisms will stimulate to renewed effort on the part of the ministry and the leaders of the moral forces of the city, but that his plans for its reform are practicable, or if put into operation would do any good, may be questioned.

Steam is still a motive power that wins victories. Electricity may be the power of the future, and it is an exceptional day that does not chronicle some new adaptation of it to commerce, industry, art and science. Witness last week's successful experiment on the Erie Canal, where and when canal boats were propelled satisfactorily by electricity fed from a trolley wire. But it will probably be several decades before electricity can propel through the Atlantic at an average rate of 22.81 knots per hour a vessel of the dimensions of the cruiser Columbia, which last week on her official trial trip earned a bonus of \$350,000 for her builders, proved the superiority of triple-screw propulsion and revealed the fact that when she becomes the property of the nation we shall have a commerce destroying cruiser unsurpassed by any in any navy of the world. A study of the potentialities of this latest proof of man's marvelous skill in harnessing the forces of nature is positively fascinating. Prof. J. N. Hollis of Harvard says of her:

The tip of the propeller blades will move through the water at the moderate rate of seventy-five miles an hour. The condenser tubes, if placed end to end, would form a tube thirty-three miles long, and, if flattened out, would cover about two-thirds of an acre. The cooling water passed through these tubes will be equal to 36,000,000 gallons per day, enough to supply a large city with water. The main boilers, if placed end to end, would form a tunnel 156 feet long and large enough for a train of cars to pass through. . . . The blowers are capable of supplying 84,000,000 cubic feet of air an hour, which would supply a good-sized yacht with a ten-knot breeze. The coal required for full-power run across the Atlantic would supply 150 families for one year. With 20,000 horse power she would lift herself (7,500 tons weight) to the Brooklyn Bridge in three minutes, if hoisting ropes were coiled around drums on the shafts. If the engines were set up on shore and used as a catapult, they would throw a 300-pound weight with such velocity that it would go off into space entirely clear of the earth's influence.

Lord Rosebery, acting as the representative of the government and charged with no authority save that of peacemaker, has, by his skill as a diplomat and his influence as a man, brought about an understanding between the English mine owners and mine operatives.

In so doing he not only added great prestige and capital to the Liberal party but also ended an industrial war, which, in its proportions, severity and length, surpasses any of this decade. Estimates as to the monetary loss suffered by England vary from \$30,000,000 to \$150,000,000. Estimates of the suffering and heroism of the miners, the deprivations undergone by innocent operatives in the factory towns thrown out of work by the scarcity of coal, and the hardships of those dependent upon railway dividends which have not been forthcoming, as a result of the curtailment of traffic, are futile. Some one, or some class of men, has an awful array of woes to answer for. The miners practically win, as they return to work at the old wage and will receive it until Feb. 1, when a board of conciliation, made up of twenty-eight men, representing, in equal proportions, mine owners and miners, will agree, if possible, upon a future scale of wages. In view of the awful struggle just undergone it is not surprising that a bill to nationalize the coal industry should have been introduced in the House of Commons, or that Rev. Dr. Joseph Parker should state his belief in a similar policy as the only way of preventing a repetition of such industrial fratricide. Mr. Gladstone's interference in the controversy and Lord Rosebery's success establish a precedent of great weight, that will greatly accelerate the drift toward state interference, not only in England but throughout the world.

Revolutionists in Mexico and Cuba made futile attempts to overthrow the governments.—In Brazil Admiral Mello is reported to have declared for a return to the empire and named Prince Pedro d'Eu as emperor. Elsewhere we discuss the import of this, if it be true. That the foreign admirals in Rio Janeiro have united to protect and aid commerce seems probable. The steamer El Cid, purchased by President Peixotto in New York City and fitted out with a dynamite gun and carrying smaller vessels, also to be used in combating Admiral Mello's navy, set sail from New York on the 20th.—Terrible gales ravaged the coasts of England, Scotland and Normandy, dismantling and sinking hundreds of vessels, obliterating fishing villages and doing a

work of destruction rivaling the record of our August gales on the South Atlantic and Gulf coasts.—Confidence in the Bank of England has been somewhat impaired by the forced resignation of its cashier, owing to his misjudgment in investing the bank's funds, whereby it is said to have lost nearly one million dollars.—The *Daily Graphic* led in a quite general demand of the English press that the Mediterranean fleet be increased and at least made equal to the combined naval strength of France and Russia.—The French national legislature opened with the prospect of a more formidable coalition against the ministry than had been anticipated.—Emperor William in person opened the German Reichstag with a speech which emphasized the necessity of providing money to maintain the army on its new peace footing and agreeing with the plans of the government by which, through taxation, this revenue may accrue.—Spain found Italy and France willing to co-operate with her in the most drastic measures to annihilate anarchists. The Sultan of Morocco acknowledged to Spain his obligation to preserve order at Melilla and to indemnify Spain for losses already incurred.—News of great victories over the Arab slave traders, won by the Belgians in the Congo Free State several months since, reached Brussels.

IN BRIEF.

The many orders which we have already filled for the Service of Thanksgiving make it certain that a great number of persons in our churches all over the country will be enjoying next Sunday, or a week from Sunday, as may be determined in individual cases, a uniform order of worship. Though designed primarily for Sunday evening, these services are no less suitable for the morning congregation. We have heard of one or two large churches which expect to use the Service of Thanksgiving next Sunday morning. The Christmas Service—No. 3 in the series—appears in outline this week on page 758.

Oregon and Missouri will have a Thanksgiving Day a week earlier than the rest of the nation this year, for which they may, if they choose, thank their eccentric governors.

The New York Presbytery has received from its committee, not without acrimonious debate, a recommendation to boycott Union Seminary by refusing to grant licensure to any of its students, whether or not they are sound in doctrine and abounding in Christian experience. The matter goes over to next month for final decision.

In Jewish popular thought, so Farrar tells us, Michael was conceived of as the angel who carried God's messages of wrath, while Gabriel bore His messages of mercy. The Jews had the beautiful saying that Gabriel flew with two wings, but Michael with only one. Nothing could better set forth the pitying patience of the loving Father.

Mince pies are in order for Thanksgiving, even though they are sometimes indigestible. But the fact is seldom so startlingly advertised as it was the other day in a Boston restaurant, where on the wall hung close together these two mottoes, "Try our mince pies," and "Prepare to meet thy God." It could hardly be said that this was "juxtaposition without coherence."

Some of the merchants of St. Paul, Minn., have given notice that they will not employ persons who frequent pool or gambling rooms. Such a notice ought not to be necessary. Any

merchant known to employ such persons would lose credit as taking too great risks. That young men who gamble are not safe persons to trust with the money of others or with the opportunity of getting hold of it ought to be an axiom in business.

No license in Connecticut is making encouraging progress. That State has lagged somewhat in the temperance procession, but a majority of twenty-six towns against license this year shows the effect of the vigorous educational temperance campaign carried on there for a number of months by Mr. Thomas E. Murphy. It means, too, reformation in characters preceding reformation in law, which is the right order in successful temperance work.

Dr. Field of the *Evangelist* has been in Boston and received so fresh an impression of the Noyes case in the American Board that he wrote three editorials about it in the last issue. That controversy reads to us like ancient history now, but the good doctor writes so appreciatively of the peace which reigns in and about the Congregational House that we almost suspect him of a passing wish to sail across the turbid waves of Presbyterianism into this quiet harbor.

The minister who was fined fifteen dollars last week for killing a skunk cannot have a high opinion of his prosecutors. The facts are given by a correspondent in another column. It hardly seems possible that any benevolent organization would knowingly aid prosecuted liquor dealers to revenge themselves on ministers. But if it has been done in this instance, it would seem that the society should have taken the animal in charge, to be kept on exhibition in its office in an offensive alliance.

A Kansas pastor was preaching the other Sunday evening from the text, "Take ye heed, watch and pray: for ye know not when the time is," when a wasp stung him on the back of his neck. He brushed the insect off so deliberately and quietly that no one knew what had happened to him. It would seem that such a man has not only the courage of his convictions but the self-control to hold them back till the proper time to express them. He will not be stung into making rash extemporaneous statements.

The newspapers frequently contain accounts of boys who have been incited to lives of adventure and crime through reading vicious literature. It is therefore refreshing to read of the schoolboys at Fall River, who captured two burglars last week in broad daylight and delivered them over to the police. The rascals jumped out of a window right into a clump of boys, one of whom tackled his man, Rugby style, and soon had him down, while another boy pinned his head to the ground till an officer arrived. Athletics were turned to good purpose that time.

Dr. Storrs, in his caustic way, says the religion which Boss McKane of Gravesend probably teaches the Methodist Sunday school of which he is superintendent must "be the religion of which Lady Mary Wortley Montagu spoke 150 years ago as probably soon coming in England, when, in view of the profligacy of the times, she said it would soon be seriously proposed in Parliament to strike the 'not' out of the Commandments and put it into the creed." Dr. Storrs hopes that the public's fight for right will be "short, sharp and decisive," and he wishes that justice could be done "as it was done to the criminal of the sultan's palace, when the scimitar swept so swiftly through his neck that he did not know himself that he had been beheaded until he tried to swear and found he could not."

Fifty full years in the ministry, nearly all that time in one church, is a rare record. In almost any place in this country that period

includes great changes in the outward appearance of a community as well as in its thought and life. Dr. William Salter has had the happiness of preaching in Iowa for half a century and for forty-eight years in Burlington. He preached his jubilee sermon Nov. 12. When he went to that territory with the Iowa Band, it was on the very frontier of civilization. He has seen the prairie and the wilderness covered with thrifty homes and busy towns and cities. He has done noble service in laying the foundations of as stanch and upright a commonwealth as any in New England. We congratulate him on the joy and crown of his ministry.

Dr. N. G. Clark's recent plea for unity among Christians in foreign mission work is heartily indorsed by the leading Protestant Episcopal journal, the *Churchman*. It hopes his appeal "will have the effect of directing renewed attention toward the cause of reunion." It acknowledges that "there are undoubtedly instances where mutual help is not so freely given, and not a few where actual antagonism prevails. If the work is hindered by the mere diversity of the workers, even when striving harmoniously toward the same end, how fatally must it be impeded when actual differences thus arise and paralyze united effort." This attitude is cheering. May a tangible, concrete case soon arise to test the genuineness of the mutual protestations!

A few weeks ago the Roman Catholic bishops admonished Catholic newspapers not to criticize any of their acts or sayings, with threats of pains and penalties if they should not obey. It may be a question whether penalties could be openly inflicted in this republic, but it has been supposed that in the Catholic stronghold of the Province of Quebec there would be no difficulty in so doing. Yet the archbishop there, having put the *Canada Revue* under ban for discussing a notorious case of scandal against an ecclesiastic, its conductors have promptly sued for \$50,000 damages, and the officials are expressing amazement at this dragging "even of bishops before the civil tribunals, just like the laity, and subjecting them to the law." Is it possible that French Canadians are beginning to think for themselves?

The battle of Missionary Ridge, the issue of which proved such a crisis in the conduct of the War of the Rebellion, was fought thirty years ago this week. The Secretary of War has just presented the medal of honor to Gen. H. V. Boynton, in recognition of his bravery in that and the other battles of the Chattanooga campaign. Congressman Cogswell, the special commissioner appointed by Governor Russell to co-operate with the national commissioners in the matter, has reported that a monument should be erected at Orchard Knob, in memory of the gallant service of the Second and Thirty-third Massachusetts Regiments in taking that important point on the first day of the battle. These facts will emphasize the timeliness of the reminiscent account, on our 737th page, of the battle at Missionary Ridge and subsequent events.

One crank in active operation makes so much noise that he seems to multiply himself, but it does seem as though there were a great many of them just at present. More than threescore of them have been arrested since the assassination of the mayor of Chicago less than four weeks ago, many of whom threatened the lives of persons in public office. The threat made the other day at a meeting of anarchists in London that they would soon make it unsafe for rich persons to walk in the streets is getting to be so far fulfilled that it may be necessary for the public safety to take severe measures to suppress the whole brood that encourage the business of assassination.

Already the President of the United States, members of his Cabinet and various other public men are compelled to keep private detectives constantly with them. Whoever makes threats against the lives or property of others, privately or publicly, is a dangerous person, and ought at once to be put in a safe place, under guard, and kept there.

STAFF CORRESPONDENCE.

FROM JAPAN.

The subject up for heated discussion during the past few weeks has been Rev. N. Tamura's booklet, *The Japanese Bride*, daintily dressed out by Harper & Bros. The book and its author are condemned *in toto* by both Christian and non-Christian critics. A perfect storm of hostile criticism has settled down around Mr. Tamura, who, by the way, aspires to be the Moody of Japan, so far as training evangelists for direct gospel work is concerned. The book reveals too much of the seamy side of Japanese life to suit the present temper of the people.

The critics claim that it gives a false impression of Japanese marriage customs, represents old-time customs as still prevailing to a greater extent than facts justify, reveals a spirit and purpose on the part of the author wholly lacking in patriotism, is flippant, untruthful and generally unworthy of a Christian pastor. The leading Christian preachers and editors of the capital have labored with Mr. Tamura to suppress his book and the matter is likely to go through the courts of the Presbyterian Church, as his brethren wish to drive him out of the ministry.

Mr. Tamura replies vigorously to his assailants that the whole tone and intent of his book is misapprehended by his countrymen. He will gladly clear up the misunderstanding in a second edition of the work, but he sees no reason for changing his mind or retracting any statements made in the book and does not propose to do so.

Partly by outside causes and partly by inside ferment the Japanese people have come to a stage when Christianity is on trial here as to its nationalistic bearing. For months the great leaders of the Christian host have been anxious to demonstrate in some dramatic fashion that Christianity was not hostile to Japan, or, to use the newly coined phrase of one of the most recent books on this Asiatic empire, would not un-Japanize Japan.

At such a moment Mr. Tamura's book appeared. Superficially judged (not to say truly so), it seems to reveal in this prominent Christian a disloyal, even traitorous, spirit toward Japan. He parades his country's defects before the world. It must not only be made clear to non-Christian Japan that he does not command a following among believers in the Western religion but he must be sacrificed as the scapegoat for all similar errors.

Japan craves the heroic in everything. She thinks foreign nations despise her; she longs to show that she can do what others have attempted. A Major Fukushima takes it into his head to ride across Russia and Siberia on horseback. It was an exceptional feat of daring and endurance, but scores of men are doing such things all the time. On reaching Japan he is welcomed with every demonstration of applause, given

an ovation befitting a victorious monarch and honored by all his countrymen from emperor to peasant. And so it goes continually. This excitable people must idolize or execrate somebody all the while.

Among non-Christians the man who succeeds in getting himself most talked about in reference to religious matters is Professor Inoue of the Imperial University. His vigorous attacks upon the Western religion six months ago have called out a flood of replies, which he in turn has answered, greatly modifying his former position and attempting, in a mild sort of way, to show that Christianity is opposed to science, and that Japan does not need this new religion because she has prospered well without it up to the present time.

In this connection it is stated that a reply by a French Catholic missionary to Professor Inoue's well-known book was deemed prejudicial to the public welfare and suppressed by the government. It is to be regretted that a foreign missionary laid himself open to such treatment, and also that the government of Japan does not believe more truly in free speech, even should it border slightly on free license. Some political newspaper or magazine gets temporarily suppressed every week or two, but this is the first case in which an ethical treatise has been thus condemned.

Rev. Mr. Kobayashi, a zealous Methodist, has formulated a new scheme for the speedy evangelization of Japan. Estimating the number of houses for the whole country at eight million, he would accomplish the mammoth work in ten years by the labor of three writers, one treasurer and fifty tract distributors; \$278,000 would pay all the bills and, if that sort of work could do it, evangelize the whole of Japan, so easy is it in these days to discredit plain, plodding methods of work and devise plans for a wholesale capture of the enemy's country. But the question presents itself, Is a man evangelized when out of politeness he has accepted a single tract? Is a country evangelized when each of its houses contains a few pages of Christian doctrine or Biblical truth in print? Ah, if it were only as easy as that!

An Englishman by the name of Pfoundes, an ex-army man, is going about the country lecturing in aid of Buddhism and against Christianity. He will receive scant attention among educated classes, but the common people think him something of a Daniel come to judgment. I have followed him lately in two or three towns and found the baser elements of society stirred up by his talks and ready for rough deeds. Such excitement is unpleasant at the time, but usually results in a spreading of the truth and is better than indifference and stagnation. Another Englishman has become a Japanese story-teller and succeeds quite well in his difficult profession. From a few little signs I judge that he remains loyal to his old-time beliefs, and on occasion bravely defends the primal truths of Christ's own gospel.

The Christian Endeavor cause continues to prosper. A report of the First National Christian Endeavor Convention—held last July at Kobe—has just come to hand, a well-printed booklet of sixty pages. The familiar C. E. monogram on the cover now has a thoroughly at home look here in

Japan. The society began last month the publication of a sixteen-page magazine. Mr. K. Tamura of Tokyo, a sort of private secretary to Chief-Justice Miyoshi, is the editor-in-chief.

The revival of nationalism has resulted in attacks on Christianity at several points during the past six weeks. Tottori, over on the north coast, has specially suffered. Considerable damage was done to the preaching place and no public meetings could be held for several days. The excitement has subsided at last. Missionaries and others are at their posts once more. Rev. G. M. Rowland writes that the outcome promises to be thoroughly helpful to the cause of Christian truth. A Bible-seller in another place was assaulted by rowdies, his stand upset and he himself slightly injured. The ringleader was arrested, but the kind-hearted evangelist refused to testify against the man, saying he was ready, if need be, to suffer reproaches as his Master did before him, but he would not retaliate by preferring charges against those who had troubled him. It made a profound impression in the community. Christian schools have about the same attendance as last year, a slight increase if any difference.

On the whole the general outlook is favorable to steady persevering work. The coming year will be one not of sky rocket display, but of quiet conquest and patient personal pleading with men to learn the secret of a holy life.

Foremost in the line of humbler but practical agencies is Mr. Ishii's well-known orphanage in this city. Living always on the edge of desperate need, full of the spirit of trust and devotion, it is coming to be Christianity's most powerful apologist in all this region. Through its bright-banded, brass-bugled Salvation Army and devoted Christian Endeavor Society it scatters tracts of its own printing, visits the sick in hospitals, preaches to travelers on trains and boats, and now is providentially called to start a much-needed work in behalf of discharged prisoners.

Like the pages of fanciful fiction reads the record of its sacrifice and success. Within the past fortnight two young men have been saved from suicide by the personal work of Mr. Ishii and others. So catching is their spirit—they frequently contribute all their clothes except one suit in order to keep the asylum out of debt—and urgent their need that one Christian in this region has just given them all his savings for the past two years. Some may smile when they learn the sum amounted to only \$30.84, but the bookkeeping was as exact as though forty times that sum were involved, and it being given with the spirit and on the principle of the widow's mite cannot fail to command a double blessing from Him who sits over against the treasury.

Institutions that can call out such gifts from those close at hand deserve and will receive world-wide assistance. To handle properly this new work of aiding prisoners, as well as continuing to care for the 210 little waifs at the asylum, the orphanage needs at once an extra for buildings of \$400, besides a steady income of benefactions amounting to ten dollars a day. Money cannot be better invested than in this noble work which keeps itself so close to the pure

purpose of Christ's simple gospel. I shall be glad to furnish further particulars to any who may care to ask me for them.

As the cable informed you, Central Japan has just been visited by a long, hard storm, which culminated on the night of Oct. 14, resulting in the loss of hundreds of lives and millions of property. Okayama Ken, one of the chief sufferers by this flood, is peculiarly unfortunate, having had a similar experience in July of last year. The Christians jumped at once into organized relief work. Mr. Ishii and his orphans lead in this practical type of Christian service. Their shovel brigade march into the city each morning and, planting their flag on a mud heap, go to work with scoops and baskets. *Hand preaching* they call it, and no one can fail to understand such a sermon. Tottori, on the north coast, Imabari and Tokushima, on the island of Shikoku, are also great sufferers. A few hundred dollars of foreign charity to sustain the Christians in this timely and truly Christlike service could not fail of lasting results.

Okayama.

J. H. P.

CURRENT THOUGHT.

AT HOME.

The Chicago *Inter-Ocean* recently interviewed the Methodist Episcopal bishops. "What is to be the effect of the new theology upon Methodism?" was asked. Bishop Vincent does not fear the new light. "Methodism," he said, "encourages the most critical examination of the Scriptures, and hails with gladness everything that throws additional light on the Bible." Bishop Fowler thinks the denomination is growing more liberal every year. Personally, as he grows older, he finds that he knows "a great deal less than he used to. Twenty-five years ago I knew exactly who were to be damned. Today I can't tell who are to be." Bishop Hurst thinks "it will have no noticeable effect on the denomination. . . . We have never had a schism in our denomination upon doctrinal grounds." Bishop Andrews "apprehends that there will be some modification of the views of some of the clergy in relation to the inspiration of Scripture and a modification based upon certain interpretations." Bishop Goodsell thinks Methodists have no use for second probation, "nor for any of the allied doctrines that arise out of the moral protest of humanity against the Augustinian theology."

Football, as it is played now, is the target for much criticism. The *Presbyterian* says the inter-collegiate games are the "most revolutionary agencies ever encountered in behalf of moral, religious and educational centers." *Harper's Weekly* confesses that "there loom up, side by side with the growth of the game and the increasing interest, two evils, which threaten not simply to dampen the enthusiasm, but to entirely put a stop to the sport. These evils are brutal tactics on the part of the players and drunkenness on the part of their supporters. The average college football player, through no fault of his own, but rather from his youth, with its untrained judgment, fails to grasp the fact that by showing lack of self-control he lowers the standard which education is supposed to give him, and places himself on a level with the uneducated brute who for the sake of a few dollars would knock another human being down." It says to college faculties: "You cannot longer shift the responsibility of coming into closer contact with your students, finding out the sort of men they are, and whether they belong with you or not. You must enter more closely into their sports, tell them firmly but kindly what will be allowed and what will not.

Teach them self-control, honorable dealing and manliness under all circumstances. If you have not the time for such things, then have some one appointed whose duty it shall be to be present at the different contests; and not only be present, but also have the authority and courage to say to your students, 'Boys, either control yourselves or leave the field.' The *Springfield Republican* defends the men who play at Springfield: "Football in the main is not brutal. It is the opposition of forces directed by a well-conceived strategy, the resultant depending upon a relative concentration of skill and strength, harnessed to self-control."

Professor Briggs's November *Forum* article compels the *Interior* to say: "Brethren of Union Seminary, you cannot stand this. Least of all can the progressive type of men in the church stand it. . . . All who know from observation the effect upon the mind of a man who is prosecuted for heresy expected to see Dr. Briggs go to extremes, but he writes like a man whom passion has bereft of reason, who is blind to the plain meaning and effect of his own words. There is no sufficient reason why Union Seminary should make itself responsible for the ravings of this unbalanced man."—The Presbyterians who signed the recent Cleveland declaration of repudiation of recent acts of the General Assembly get no quarter or sympathy from the New York *Observer*, which says: "Many ministers and elders do not 'view with apprehension' any of the matters alluded to in the call or the declaration of the conference. What they do 'view with apprehension' is the tendency of some ministers and teachers, who have been ordained and installed in the Presbyterian Church, to violate their vows and teach practically new dogmas, and what they 'fear' is not the abridgment of liberty, but insubordination and disobedience to the authority and rules of the Presbyterian Church by men solemnly bound to loyalty and obedience."—The *Presbyterian* believes that "liberty, in every organization on the face of the earth, has its limitations, which are determined by the organic law of the organization. The General Assembly of the Presbyterian Church has been defining these limitations in a constitutional way. . . . We believe that the judgments will stand."

ABROAD.

Robert F. Horton, D. D., reviewing Dr. A. H. Bradford's book, the *Pilgrim in Old England*, in the *Christian World*, says: "No candid person after reading this book will be inclined to think that Congregationalism can ultimately decline; many will be convinced that the future has great things in store for it. An American Congregationalist is naturally more buoyant than we are. In his own country he feels that he belongs to the historic church, to the spiritual *elite*, to the party of progress. He is accustomed to announce that he is a Congregationalist in the same tone as an English vicar, in appearing on a platform side by side with Christians of other denominations, will preface his apology by the phrase, 'though I am a clergyman of the Church of England.'"

The sentiment of the radical English Non-conformists relative to the awful coal war is fairly represented in the following from the *Methodist Times*: "It is high time that such scandalous and disastrous events as the coal war should be made absolutely impossible in this country. We have put down the long existing right of private individuals and of municipalities to go to war with one another. We must with equal decision put down the imaginary right of the representatives of any industry to appeal to what is essentially brute force, to strangle other trades and to drive commerce from our shores. Those who live on a crowded island and enjoy the inestimable advantages of a complex civilization must

submit to some limitation of their absolute freedom."

CHRISTIAN WORKERS AT ATLANTA.

The eighth annual convention of the International Christian Workers' Association closed its sessions Wednesday, Nov. 15, having continued for a week. Delegates from the East, North and West met at Washington, Monday evening, Nov. 6, and an enthusiastic meeting was held in the First Congregational Church, Dr. S. M. Newman, pastor.

On Tuesday the party left for Atlanta on a special train of Pullman cars. The route lay through a region of historic interest, and the train stopped at Culpeper while the party visited the national cemetery and the fields where General Grant took command of the army. Here, as at almost every historic point which was visited, brief religious services were held, which, under the peculiar circumstances, were very impressive. Indeed, the whole trip from Washington to Atlanta might be called a continuous gospel service. At every station where the train stopped the hearty singing soon drew a crowd, and the earnest and often tearful "Good-by and God bless you" showed that hearts had been touched and that good seed had been sown. An interesting incident was the conversion of the Pullman conductor.

Reaching Atlanta Wednesday morning we took a special train to visit Sherman's battle-fields. Altoona was the first point visited and Kennesaw Mountain the next. From it Sherman signaled to Altoona the famous message which has long been made familiar by the hymn, "Hold the Fort for I am Coming. Here, too, we saw the memorable "Dead Angle" where, the forest taking fire and endangering the lives of the wounded, the Confederate general magnanimously ceased firing until the Federal forces could carry off their dead and dying ones, and then renewed the conflict.

The two hours' delay at Marietta was profitably employed by a visit to the African Methodist Conference of Georgia and Alabama, then in session.

Atlanta had made ample preparation for the convention and generously offered to entertain 1,000 guests in her elegant homes, so noted for hospitality. Hon. William J. Northen, governor of Georgia, was chairman of the local committee, and for months the committee met weekly at the executive mansion to pray and plan for the coming convention. The meetings were held in De Give's Opera House, which holds about 2,500 persons. From the first meeting it was well filled and at times to overflowing. The attendance was not so large as at Boston, but in spiritual power this meeting was fully equal to that of the previous year, and its results promise to be even more far-reaching. While the best people of the South are generally identified with the churches, they are more conservative as to methods and less aggressive in practice.

Some of the pastors held aloof a little at first, but soon became enthusiastic in their praise, confessing that this convention had been a revelation to them of the power and possibilities of lay effort. Indeed, this is the uniform testimony of those who visit these conventions for the first time. They are surprised at the power of God's grace which can lift a miserable drunkard out of the gutter and not only save him but make him a mighty factor in saving others. They listen to thrilling stories of suffering, struggle and ultimate victory. They see how strangely God leads people into peculiar lines of work, for which He has already prepared them. Sometimes it is a wealthy and cultured woman like Mrs. Whittemore; again it is a young lady of refinement like Miss McDonald of Toronto, on

whose heart God has laid a burden for the much neglected police; or a Mr. Crittenden, the largest drug dealer in the world, who, having his spiritual eyes opened to the wants and woes of humanity, devotes first a little time and money, and then more and more, until now all his time is given to evangelistic work, while thirteen Florence Crittenden Rescue Homes have been opened through his influence and largely by his contributions. He is a capital illustration of the promise that "to him who hath, and makes good use of what he has, to him shall be given," for in the last five years, during which he has given almost no time to his business, and has drawn out of it tens of thousands of dollars, \$14,000 a year being spent upon the New York mission alone annually, he testifies that he has never been so prospered financially.

Dr. Josiah Strong's convention sermon was a strong plea for a wider application of the gospel until it shall meet, as it was designed to meet, all the needs of humanity. One of the most notable features of the convention was the address of Dr. Warren Candler, president of Emory College, Oxford, Ga., on Christian Work in the South. He showed clearly that the South had providentially been free from many of the perils which beset the North, such as the perils from immigration, from the massing of people in large cities and the tendency to Mammonism, which can exist only where there is great wealth. On the other hand, the Southern churches hold strongly to the Puritan Sabbath, and have not learned to tinker with the Bible but receive it still as the Word of God. He paid a glowing tribute to the negro, and urged the adoption of modern methods in church work, but insisted that a revival of Holy Ghost living was the greatest need of the church, and that it would be a great misfortune to adopt the new methods brought out by these consecrated workers without also catching their spirit.

Mrs. Whittemore, as usual, thrilled the audience with her touching stories of work among the fallen. Mr. Torrey unfolded the methods and results of Mr. Moody's World's Fair campaign in the city of Chicago, and Rev. H. P. Beach gave a grand address on Foreign Missions. The same subject was also eloquently treated by Rev. A. B. Simpson, D. D., of New York, who also spoke on the Christian Alliance: Its Work and Principles. The usual phases of city mission work were brought out and \$1,900 were raised one day to put the Marietta Mission of Atlanta on a solid basis. This mission is under the charge of Mr. John F. Barclay, through whose efforts the convention was brought to Atlanta.

The Sunday afternoon meeting for men only was one of uncommon power, and at least a hundred men expressed their purpose to begin the Christian life. So, too, the address by Rev. R. A. Torrey, on The Baptism of the Holy Ghost, was accompanied by marked demonstrations of the Spirit's power. Hundreds of people were deeply moved and scores of churches and communities will feel the effects of this hour for a long time to come.

On the whole, this convention of Christian Workers brings out more clearly, perhaps, than any other religious gathering, not only the mighty power of God in redeeming fallen humanity, but also the great variety of ways in which God is leading His people to minister to human wants and woes. How many conversions occurred no one cared even to estimate, but, with the multitude of outdoor meetings and the evangelistic services in the churches on Sunday, it is safe to say that many lives were definitely committed to the saving and keeping power of a risen Christ.

An urgent invitation from the various religious bodies of Toronto, Can., and from the mayor and city council, asking that the convention might come next year to that city, was accepted.

H. W. P.

What Chicago Has Gained from the Columbian Exposition.

A Résumé and an Estimate.

If it is too early to affirm confidently, it is yet easy to see that in certain directions very considerable gains have been made. First of all, in the effort to secure the exposition, in the preparations for it and in its successful management, Chicago has come to a consciousness of herself. She can no longer look upon herself as provincial but as a metropolis, the central city of the continent, a city of vast material resources, within whose limits dwell men of remarkable intellectual power—architects, artists, organizers, builders—with the ability as well as the courage for great undertakings.

With this consciousness of intellectual and material wealth there has come to not a few the consciousness of moral and spiritual responsibilities, which will call for efforts to save the city as earnest, as untiring and as determined as those which have made the fair a conspicuous success. That the city has gained in moral strength since the fair began cannot be doubted. The secular press, liberals who have always stood ready to denounce any attempt on the part of evangelicals to retain Sunday as a day for rest and the worship of God, leaders of trades unions who have constituted themselves the mouthpieces of laboring men, as well as World's Fair directors, whose anxiety for the laboring classes of Chicago was occasioned chiefly by a desire to increase the receipts at the gates, have all learned that laboring men do not care to have Sunday dishonored for their sake, that they are not ready to give up the one day in seven which is sacred to them as a day of rest, if not of worship, even for the attractions of a World's Fair. For this testimony we ought to be supremely grateful. Nor can we overestimate the effect which Mr. Moody's meetings during these summer months, and the unwearyed labors of the pastors of our larger churches, have had in giving a moral tone to the life of the city. There is certainly a stronger faith among the people in the principles of the gospel than there was six months ago. This has been emphasized by the evident failure of what at last was a compulsory Sunday opening.

Through the efforts put forth to organize and manage the fair the city has come to a sense of unity which has never before existed. Hitherto it has been too much a city of sectional interests, with a North, South and West Side, intent upon furthering local instead of general interests. Men have now awakened to a sense of the greatness of the city as a whole, to the folly of considering local at the expense of general interests. The pride which every citizen has taken in the fair has strengthened his pride in the city itself and has created within him a conviction that hereafter each section of the city must stand or fall together. We have had a satisfactory demonstration of what can be done when the leading men of a city like ours are of one mind.

We do not forget that the whole country has wrought with us, that for the arrangement of the grounds we are indebted to Frederic Law Olmstead, that architects from outside the limits of our State have given us some of the most imposing and

attractive buildings within the fair grounds. Yet it remains true that for the choice of the site, the decision that it should be used substantially as it has been, for the general sketch of the buildings and their grouping, our debt is to Chicago talent, primarily to Mr. Root, who died before his work had taken form, but whose ideas have been ably carried out by his partner, Mr. Burnham, chief of construction, and by other architects of national reputation. Having thus seen what can be done in the short space of three years when all are agreed, our citizens will not be likely, in any of their future movements for the public welfare, to overlook the importance of unity in spirit, aim and effort.

This sense of unity will be greatly strengthened when the arrangements now contemplated for transportation by means of cable cars and elevated roads, from one section of the city to the other, are completed, and the locality about the Lake Front, through the erection upon it of suitable buildings, shall become the geographical center for the discussion of all matters which pertain to the welfare of the people. The interest in the preservation of some of the structures which have been in use in Jackson Park, for a kind of people's temple, has grown out of the sense of unity to which the fair has given birth.

No doubt Chicago has received in dollars and cents far more than she has expended. This money has not always gone into the pockets from which it came. Very many have invested in tenement houses, hotels, etc., for which they have little to show. To large numbers foreclosures and bankruptcy have come instead of the profits for which they fondly hoped. The region in the vicinity of the fair grounds has been sadly disfigured, many fear to its permanent injury, by the cheap buildings which now cover it. Nevertheless money has been pouring into Chicago all summer in immense sums. During the last two months hardly less than a million dollars a day has been spent here. Somebody has profited by this vast expenditure. Laborers, boarding house keepers, room renters, middlemen of all descriptions, railways, street car lines, merchants, wholesale and retail, the army to which employment has been given in connection with the fair itself, have all reaped a harvest from those who had money to spend here. Although the panic has made itself felt in Chicago, has caused many failures, and has deprived thousands of men of work, probably it has been less severe here than in any other great city in the country.

Chicago has gained in public buildings by means of the fair. One such building is the Art Palace on the Lake Front, erected on a site secured from the city without expense and by funds obtained from the sale of a building wholly inadequate to the demands made upon it, supplemented by a contribution of \$200,000 from the directors of the exposition in consideration of its use for the World's Fair congresses. Another will be a woman's building, to be erected in the near future by Mr. Potter Palmer, at a cost of not less than \$200,000. It will be adapted to the exhibition of the products of women's industries, and will be

a place where they may meet and discuss matters which specially concern their sex.

One of the significant gains which has come to the city is the knowledge it now has of the ability and public spirit of its women. The work which Mrs. Palmer has done as president of the board of managers in the woman's department of the fair, and that of Mrs. Henrotin in connection with the congresses, have given them a world-wide reputation. In its way, the woman's part of the fair has been quite as successful as that under the control of men. The world has seen what women have done, are trying to do and intend to do. That this testimony to their purpose and power should be given here in Chicago, where women have long been permitted to be themselves and to earn their living in any honest employment for which their strength and requirements have fitted them, is a matter of gratitude. Mr. Palmer's memorial building will not only perpetuate the fame of his wife and her associates in the management of their department of the fair, it will be a stimulus to greater and more successful undertakings in the future.

Marshall Field's proposed gift of \$1,000,000 toward the Columbian Museum has assured the establishment here of one of the largest and best museums in the country. With a site furnished by the park commissioners, and the Fine Arts Building in Jackson Park turned over to the museum authorities by the directors of the fair, and a working capital of not far from \$2,000,000, the future of this museum seems bright. Nor has the fair been without a favorable influence on such schools of learning as the Armour Institute, the Chicago University, the various theological seminaries and medical colleges in the city.

The fair has been to us all a great educator. Not alone in the exhibits it has brought to our doors, and which it has enabled us to see many times, and to study as the hurried visitor could not, but in the revelation it has made to us of the powers of man. It has been an inspiration to stand in the Administration Building and survey the Court of Honor. Not less so to walk around it, view it from different points, and carefully consider the purpose which the architect had in mind when he grouped these buildings about it, and provided for their adornment with sculptures which are peculiarly American and prophetic of a day when our sculptors will no longer be bound by traditional models, but be free to give shape to ideas at once new and striking. How impressive it has been to walk up and down the main aisle of the Manufactures Building, and study the proportions of an edifice covering between thirty and forty acres, whose roof, resting on the walls of the building, is not less wonderful in its way than the dome of St. Peter. In the State buildings we have had a glimpse of the material resources of the republic. In the special buildings of foreign nations we have seen the sources of their wealth. In the anthropological section we have traced the progress of the race from prehistoric times. In the Electrical Building we have had

an illustration of the power and extent of the forces which nature permits us to discover and use as they are needed, and in the Transportation Building we have had a further illustration of the ability of man to improve in the application of simple principles till he has a palace car like that exhibited by the Pullman Company and an engine like the best owned by the Pennsylvania Central. The Ferris Wheel has taught us lessons concerning the application, on a scale hitherto deemed impossible, of principles well known but regarded as of comparatively small importance. Similar lessons have come to us from the enormous size of the main buildings of the fair. In the presence of what has been done here, who will venture to set any limit to what may be done fifty, or even twenty-five, years hence in the way of architecture?

But the chief intellectual stimulus of the fair has not come through its material exhibits but through its congresses and the visitors who have been our guests. Of these congresses there have been over 200. They have related to every subject in which man is interested. They have covered the entire field of intellectual, moral and spiritual life. The denominations have considered the doctrines on which they each lay most stress. Lawgivers, philanthropists, authors, teachers, men of science, explorers, have met together for mutual encouragement and help. As the climax of the whole, the representatives of the religions of the world accepted the invitation of Christianity, and on a platform as tolerant as the Spirit of the divine Master could make it told us freely what they believe and by what means they have sought and found God. That our sympathy with the religions of the world has been deepened, that we have become more kindly in our feeling toward those who are called heathen, that we have seen very clearly where in our mission work serious mistakes have been made, cannot be denied. At the same time, the superiority of Christianity to every other religion which the world possesses or has possessed has been made so apparent that hereafter we shall be without excuse if we do not accept it ourselves and do our best to make it the one religion of mankind.

It is for this sense of responsibility, which the fair and its congresses have created within us, for which Christian Chicago should be most grateful. We have seen what we can do. We have seen in part what great resources God has put into our hands. We have been brought into touch with all the world. We have felt, as we have never felt them before, the pulses which throb in every part of our own land. Maine and California lie at our very doors. We can neither be indifferent to their demands of us nor to our dependence on them. We see now, as few of us have ever seen before, that we are responsible for the proper government of our own city, not for our own sake alone, but for the sake of the whole world; that God has given us our central and commanding position, with our material and intellectual wealth and the energy which is peculiar to the region, in order that we may use these advantages for the welfare of our country and the world. Knowing what we do of the needs of Africa and of the Afro-American, of the needs of India and China and Japan, as the platform

of the Parliament of Religions revealed them to us, it will go hard with us if we are not more in earnest than in times past to make that gospel which has brought us such advantages a source of blessing, both for this life and the next, to every person whom we can reach.

Chicago, Nov. 15.

FRANKLIN.

GOOD OLD TIMES.

BY REV. A. H. QUINT, D. D.

That the old times were better than the new is, of course, a fact, at least in the opinion of most persons past middle age. Things degenerate. The flavor of Thanksgiving dinners has certainly depreciated, as compared with those which were cooked when we were ten years of age. Turkeys are not so plump and tender, chickens are not so delicate, cranberries have not such a delicious acid, pumpkins are more coarse in grain, puddings do not have so many plums in them—and nobody can cook as our mothers did when we were children. These things are all settled. And yet how strange it is that the children do not seem to believe it! Some of them, indeed, lack privileges. Actually, I once found in Tennessee a little girl of seven years who had never heard of Mother Goose. I sent to Boston and procured the book for her, with which she was greatly delighted. I am not sure that it was right in me to stimulate her mind in such ambitious directions. Her mother and aunt called her "Nugget," as a pet name. I wonder if she is living. If so, she is now thirty-seven years old.

But my mind turns toward the good old times of our early colonial history, when our churches were in their pure infancy, and about the epoch of the original Thanksgiving Day. When we speak of the good old times, indeed, we ordinarily have in mind the faiths and methods which became concrete and stiffened, like plaster of Paris, about forty years ago. Every variation since is degeneracy. But it is noticeable that many people about that time sighed for the good old times of forty years before that. And so it always was, in successive stages, with each of these periods, a falling away from its predecessor. What wonderful perfection of faith and practice, as well as of cooking, there must have been in the beginning! Strike into history anywhere—I mean New England history—and we find the same sadness over the loss of the good old times. Cotton Mather, for example, wrote enough to make several books of Lamentations, whose authorship the most perverse higher criticism cannot subdivide or dispute. His father, Increase Mather, the great president of Harvard College, could not be equaled, and of his two grandfathers, John Cotton was the unapproachable minister of Boston and Richard Mather the equally unapproachable minister of Dorchester. All afterward was degeneracy.

But I am not so sure that we should find the earliest good old times Congregationally perfect. We are distressed by reason of present speculations in doctrine. The first ten years of Massachusetts churches must have been a paradise, but that decade had not reached its last quarter when a mighty council had to be called to stop the spread of heresies. That council consisted of "all the teaching elders through the country"

and of "messengers from the churches," "about twenty-five godly ministers of Christ, besides many other graciously eminent servants of His." They deliberated long and faithfully and in the result specified and condemned eighty-two "erroneous opinions" and nine "unwholesome expressions," all of which were then current in the churches. So dangerous was the condition that the magistrates forced all persons holding such opinions to bring in to an appointed official all their swords, guns and other implements of war, lest false doctrine should be established. So great was the danger that when it was proposed to organize what is now the Ancient and Honorable Artillery Company the magistrates paused, and at last commissioned the officers only after they had passed a satisfactory doctrinal examination as to the work of the Holy Spirit and justification by faith. Anne Hutchinson, condemned to banishment in 1638 for heresy, held to "conditional immortality," but any who mourn over this heresy as now existing should remember that they had not only this error but also eighty-one more heresies in these good old times.

I am not sure, also, that our Congregational polity needs to mourn over its changes from that of the early days. In fact, I care very little for quotations from the early writers. Very few of these writers furnish us with anything but historical relics. A few of them held to the vital principles of polity which have been perpetuated. In those times none but church members could vote in civil affairs. The New Hampshire towns in 1641 refused to come under the Massachusetts government with this restriction of suffrage and it was set aside in their favor. It is interesting to note that not one of the early churches of that province, where one did not have to join the church to become a voter, ever became Unitarian.

Then, again, the State ordered the calling of councils and synods when it thought them needful. Nor could a church be organized anywhere without the consent of the magistrates, and those officials summarily suppressed such organizations at pleasure. It was also held, though not always carried out, that no church member could be allowed to leave one parish and go to another without the consent of the authorities. These were the rules in the good old times.

In old times, and even into the memory of the present generation, the Cambridge Platform of polity was, or was supposed to be, in force in our churches. Probably few persons know that the Congregationalism of this document asserts that no act of the church is in force, or has any authority, unless approved by the pastor or board of elders. Such authority was actually claimed in a Massachusetts church only fifty years ago by one who had regard for the good old times, when it suited his purposes. That platform also declares that "heresy [and] venting corrupt and pernicious opinions" are among the things "to be restrained and punished by civil authority"; and the magistrate is to "put forth his coercive power when any church shall grow schismatical." These were good old times.

There were also some habits in those days to which we probably should not wish to return. Lechford tells us, in 1641, how two ministers on the banks of the Pascataqua fell out with each other regarding "the

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burial of the dead." This would be difficult to understand until we learn that our Puritan predecessors allowed no religious service whatever at funerals—no prayer, no word of remark, no Scripture and, of course, no hymn. They carried the body out and buried it. That was all. This was a matter of pure principle. One church made its declaration regarding this point upon the assertion that the Bible gave no instance of religious services at burials, and, therefore, that no minister had any such function or right. This was because they were afraid of papal doctrine. It was for many years a characteristic of the good old times.

Another such was the refusal to allow any portion of Scripture to be read in public worship. The ministers of the Church of England read such selections, and therefore our ministers should not. Many years elapsed before this rule broke down. The new practice was resisted as strenuously as was the introduction of stoves into meeting houses. The fathers would have been horrified if any portion of the Word of God had been read in the sanctuary—only it was not a sanctuary. How much more horrified would have been one of the early Congregationalists if he had dreamed that any church would not only put the reading of Scripture upon its order of service, but would also add the responsive reading of Psalms and the Lord's Prayer, to say nothing of the Apostles' Creed and the *Gloria Patri*. It is on record that when the official brethren of a certain church were earnestly discussing the proposed innovation of reading the Scriptures one brother, chancing to open the great Bible at its title-page, suddenly remarked, "Why, brethren, here it is settled right in the Bible itself; 'Appointed to be read in churches' is right on the title-page!" That decided the question at once. The good old times had to give way.

However, "good old times" means exactly forty years ago, and should never go back of that, for at that date the present mourners were innovators, and their elders were then mourning over the loss of the good old times of the next earlier forty years. Forty years from now the adventurous young men of today will be mournfully talking of the good old times.

THE EVOLUTION OF THE NEW ENGLAND CHURCH BUILDING.

BY REV. JOHN WRIGHT BUCKHAM, SALEM.

This title is perhaps a misrepresentation, partial or complete. The reader is at liberty to judge for himself whether it is rather a case of evolution or of reversion to type.

The first New England church buildings, or *meeting houses*, as they were always called, were little more than log cabins with thatched roofs and beaten floors—the architectural products of the wilderness. That which most impresses the visitor to the old First Church of Salem is its diminutive size. It is only about twenty feet square. And this diminutiveness is characteristic of all of those earliest church buildings. That at Haverhill was only twenty-six feet long and twenty feet wide, and there were others scarcely larger. Glass windows were, in many instances at least, a somewhat late acquisition. It was not until 1638, four years after the erection of the Salem church, that "bills were paid

for daubing and glazing this house." The accompanying cut of the first building of the Danvers church well illustrates this primitive ecclesiastical architecture. Sim-



ple and unadorned as were these pioneer church buildings of our New England fathers, they have a pathetic dignity which throws about them a glory such as no architectural adornment could bestow. They are eloquent of a heroic religion.

The second type was far more pretentious and assuming than the first, but not more beautiful. It is well represented by the second building of the Danvers church, a high, rectangular structure, with a pyramidal roof, capped by a small tower or belfry, and reminding one of the steeple-crowned hat of the Puritan. These churches are a good

South of Boston, historic and beloved, is one of the earlier examples of this type. In it are combined the simplicity of the first rude structure and the aspiration of its ambitious successor. Again the Danvers church (exceptional for the number and representative character of its successive buildings) will furnish us an illustration. The



chastity and stateliness of these spired meeting houses, together with a certain atmosphere of character which invests them, entitle them to a distinct and honored place in church architecture.

A somewhat later modification of this type, in which the tower is truncated and sometimes rises from successive bases, is to be seen upon many a hilltop and village green. The old white meeting house of Woodstock, Vt., was one of these, in no way distinguished from others, until Frederick Billings, by softening its angles and relieving its bareness of outline, showed what beauty the old New England meeting house is capable of assuming without losing its individuality.

The modern church building bears little resemblance to its New England prototypes. If there has been an evolution the process is untraceable, unless, indeed, the chapel and porch constitute the missing links. Undoubtedly the modern buildings, with their wealth of architectural form and finish, are more fit and beautiful. But there are two characteristics, at least, of the old New England meeting houses which may wisely be preserved. One of these is simplicity. The other is worshipfulness.

With all the modern uses of the church building the temptation is strong to forget the one ruling idea in a church edifice. However extensive the grouping of gymnasiums, parlors and Sunday school rooms, the religious conception should in some way visibly dominate all. Some one has called attention to the gradual disappearance of the high church steeple. This is, perhaps, to be regretted, for the steeple is especially expressive as the symbol of aspiration.

But, whether the steeple be reduced or altogether displaced, and however manifold the purposes which the church building serves, something should still say to all who look upon it, "This is a temple of the Most High God, worship Him!"



embodiment of the character of the religion of those who worshiped within them—lofty, aspiring, commanding, but angular and somewhat ungracious withal. In one respect, perhaps in one only, they furnished an improvement over their modest predecessors—they were "good roomy meeting houses," as Judge Sewall tells us.

The best and, for aught I know, the only survival of this style of architecture is the "Old Ship" of Hingham, well pictured and described in the June number of the *New England Magazine*. This venerable building, relieved by its porches and the balustrade about the tower, which are later additions, is not only interesting because of its age, but by no means unpleasing to the eye.

The third type of the New England church edifice is still familiar to us and will be for many years to come. It is what may be called the church of the spire. The Old

MISSIONARY RIDGE.

A REMINISCENCE OF WAR-TIME FOR THANKSGIVING.

Almost opposite the "57th Street entrance" of the World's Fair there has been exhibited the past season the cyclorama of The Battle of Chattanooga. To a visitor familiar with the striking topography of Chattanooga Valley, it was not a painting at all, but a fascinating reality. There is the majestic Lookout Mountain, with its lofty peak and precipitous palisades, and with the Moccasin Bend in the Tennessee River below, almost exactly resembling the Ox-bow of our own Connecticut beneath our own Mt. Holyoke. Chattanooga, then a small, straggling town, lies under Cameron Hill farther up the river. In front of Chattanooga is a wide and level plain stretching eastward to Missionary Ridge. In that beautiful valley men from thousands of homes all over our land spent Thanksgiving week thirty years ago. Older readers only recall the story.

General Thomas, "the Rock of Chickamauga," was besieged in Chattanooga after that terrible conflict, nearly surrounded by the enemy. The rebels held Lookout Mountain and the two valleys which it separated on the south, Missionary Ridge and most of the plain at the east, and the river crossings at the north. The batteries on Lookout commanded both railroad and river below. Over a rough mountain road at the west for a distance of sixty miles all supplies must be hauled. Thomas's little army was already on half rations. General Bragg thought that in a few days the Union army must surrender.

Another man thought differently. His name was U. S. Grant, just put in command of all the Western armies and hurrying on from Louisville as fast as boat and rail and saddle could take him, telegraphing orders and questions from every station, "Hold Chattanooga at all hazards," he said, and back flashed Thomas's reply, "I will hold the town till we starve." Grant came, saw and began to conquer. Pontoons were floated by night around Moccasin Point under the rebel batteries, ferries and roads were captured, supplies were insured. Hooker came, Howard came, Sherman came, and with them hosts of boys in blue, the bravest and best in the land.

The Battle of Chattanooga really covered three days and three battles. On the afternoon of Nov. 23, 1863—exactly thirty years before the date of this paper—Thomas's troops marched out in front of Chattanooga, supported by Howard's corps in solid column as if for a grand review, in plain sight of Bragg and his officers on Missionary Ridge, who called it an "Army of the Potomac parade." When the parade was ended the Potomac men had taken the rebel line of rifle-pits and were in possession of Orchard Knob in front of Missionary Ridge, which became Grant's headquarters for the two memorable days which followed.

That night Sherman quietly effected a landing for a part of his troops on the south bank of the Tennessee, opposite the end of Missionary Ridge. The next morning his whole army crossed on a pontoon hastily laid across the swollen stream, Howard coming up with several regiments on the Chattanooga side and the two generals grasping

hands when the last plank was laid between them. By severe fighting Sherman gained the end of the Ridge before night. Simultaneously with this success at the extreme left, Hooker, thirteen miles away in Lookout Valley at the extreme right, had crept up the western side of Lookout, under cover of the low hanging clouds of fog, and slowly driven the enemy under the palisades around the point of the mountain. After the clouds had rolled away Hooker's men continued fighting by moonlight. Their anxious comrades on the plain saw the flash of their guns and their camp fires but could not know the result.

It was known the next morning, Nov. 25, when the stars and stripes floated on the summit of Lookout, where Kentucky soldiers, climbing up a narrow defile in the cliff, had placed them at daylight. The enemy had fled across Chattanooga Valley and joined Bragg's army on the Ridge, Hooker following them. Sherman fought from early morning the forces massed against him at the left. Among his brave generals were Howard and Corse. Against him was General Hardee, who described the combat to me, a few years later, as we chanced to sit together on a railroad train passing the battle-field. Thomas's army on the plain was impatient for a share in the fight, but Grant, watching the terrible conflict from Orchard Knob, waited long for Hooker's troops (delayed until they built a bridge across Chattanooga Creek) to reach the Ridge before attacking the enemy's main works in the center, which were considered almost impregnable. It was nearly four o'clock before the preconcerted signal—six cannon shots—was given from Orchard Knob.

In perfect order, but with terrible enthusiasm, the troops rushed toward the Ridge, carried the rifle-pits at its base, driving the rebels from them, as Grant wrote in his official report, "like bees from a hive," and then, instead of halting, as expected, dashed on "without further orders" up the steep ascent, over rocks and trees, in the face of shot and shell. Sheridan is depicted in the painting as climbing up a narrow ravine, filled with abattis and the bodies of the slain. When he reached the summit Bragg and Breckinridge had just turned their faces toward the full moon rising in the east.

Charles A. Dana, assistant secretary of war, who watched the battle, reported to Secretary Stanton: "The storming of the Ridge by our troops was one of the greatest miracles in military history. . . . 18,000 men were moved up its broken and crumbling face. . . . It seems as awful as a visible interposition of God." The War Department telegraphed its congratulations, dated on the last Thursday of November: "This is truly a day of Thanksgiving!" President Lincoln had weeks before made the day a national Thanksgiving, but when, soon after the victory at Chattanooga, and largely as a result of it, Longstreet retreated from East Tennessee and Burnside's army was safe, he issued another proclamation to "recommend that all loyal people do, on receipt of this information, assemble at their places of worship and render special homage to Almighty God for this great advancement of the national cause."

This battle changed the history of the war, but the battle-field was already historic. Missionary Ridge had its name from the

missionaries of the American Board, whose devoted labors and thrilling experiences among the Cherokees the New England churches followed with intense interest in the early part of this century. Brainard, the principal station of their various enterprises for the civilization of the Indians, was on the bank of the Chickamauga, on the eastern slope of the Ridge. That sacred place, which Cornelius of blessed memory visited as early as 1817, where Samuel Worcester died and was buried, tenderly associated with the memoirs of the Little Osage Captive and Catherine Brown, so long the center of worship and education and industry, was made more sacred still by the sufferings and tears of the people who were compelled by the greed of slavery to exchange their country for a new reservation beyond the Mississippi. Their lands were wanted—the presence of New England missionaries was not wanted. Butler and Worcester lay in a Georgia penitentiary for many months; "State rights" triumphed. The persecutions of years culminated in the autumn of 1838, when the whole people, 16,000 men, women and children, leaving their homes, furniture, farms, crops and flocks, were taken under military authority on their journey of several months through the wilderness, 4,000 of the number perishing by the way. This was called by courtesy, "The emigration of the Cherokees."

Exactly a quarter of a century later retribution came. It came in all those valleys when, on the appearance of the Federal army, slaveholders suddenly "emigrated" from the Indian lands they had obtained by lottery sale. It came at Missionary Ridge. An old settler in Chattanooga Valley told me that in 1838 Bragg, just then graduated from West Point, was on General Scott's staff and assisted the tribe in its "emigration"—aid fully returned by other West Pointers and by a host of volunteers as well, when his turn came to emigrate, on the evening of Nov. 25, 1863. "Sheridan pushed forward to Mission Mills," said Grant's report of the battle!

Peaceable retribution came to Lookout Mountain, the Cherokees' hunting ground, when, soon after the war, Christopher R. Robert established there a loyal Christian school, pupils coming from all that region to study under New England teachers, including many children of "loyal refugees," introduced by General Howard, who had taken signal part in all those battles. Thinking it might be needed for "a future Mt. Holyoke Female Seminary," Mr. Robert bought the summit of Missionary Ridge, and the old house used as Bragg's headquarters was occupied by the freedman who had charge of the land in the interest of the Lookout School. The tall old negro, himself in the battle with his rebel master, used to describe to me in the most amusing manner how Bragg's forces ran down the further side of the Ridge that night—men, horses, mules, cows and darkies, all in Chickamauga Creek at once, wading or swimming for dear life, any way to escape from the Yankees! Years after I picked up in the yard of the old Brainard mission house a Union shell which had pursued the rebel "emigrants"; it once did service for a little time, *ad interim*, in place of a missing bell tongue on the Lookout Institute, and is beside me as I write.

Chattanooga has become, largely through Northern capital, a great city. A colored Congregational church, of the New England pattern, is there and Mrs. Steele's Home for Colored Orphans. Not far from Orchard Knob where Grant stood, and the National Cemetery where 13,000 of his comrades sleep, is the *U. S. Grant University*. The battle picture is a graphic showing of the old truth, which is never commonplace and which may still increase the faith of men:

God's mill grinds slow, but sure.

For right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

MOCASIN.

"BLESSED ARE THE PEACEMAKERS."

A good man, eminent and beloved as a teacher of the young, says that many years ago he adopted the following for one of the rules of his life as a teacher: "I will be blind when I might see, deaf when I might hear and dumb when I might speak. I will put out all the fires I can and never kindle any." Associated almost constantly with young people, earnestly desiring not only to instruct them but also to help them to become noble, unselfish, peace-loving and peacemaking men and women, experience had taught him it was one of the best rules for him to follow.

Would not his rule be a good one for anybody, old or young, to adopt, who aims to be a peacemaker? Is there anything un-Christlike in it? "I will be blind when I might see." That does not mean that our eyes should be closed to anything we ought to see, not even to evil when we ought to see it. "Deaf when I might hear." That does not mean that our ears should be stopped when language is used in our hearing of which a Christian should be prompt to manifest disapproval. "Dumb when I might speak." Nor does that mean that our tongues should be tied when our eyes have seen, or our ears have heard that which no Christian could see or hear without rebuking it. "Put out all the fires I can and never kindle any." That would show Christ's spirit. To do that would make one a peacemaker. If a quarrel is beginning, or a misunderstanding, or an estrangement, that fire may often be quenched by the peacemaker and thus Christ's work be done. But it is easy to fan the fire to fiercer flame and thus devil's work be done. The teacher's rule is a text on which any of us can think out a long and a good sermon.

Once in my boyhood I was playing around the workshop of a builder who was largely interested in a water power mill on the river near us. The machinery of the mill was out of order and needed repairs. This builder had secured two men, millwrights, from another town to do the repairing. They were at their employment in his workshop within my sight and hearing and from some cause had got into a loud and bitter controversy. They were very angry with each other. Their employer was a neighbor and friend of ours, a Christian man. He was soon drawn to the spot by their loud voices. It was near the close of day and the sun shone in at the windows from the west. He drew near to the excited and angry disputants and in a kindly, calm and gentle voice, but so distinct that I heard every

word, said, "My friends, let not the sun go down upon your wrath." The altercation ceased in a moment. There was a brief silence and then one of the men replied in a subdued voice, "The sun shall not go down upon my wrath."

The man who might have fanned the flame had put the fire out. It was more than fifty years ago, but it made an inefaceable impression upon my young heart.

Our old neighbor and friend long since went to that other world, where peacemakers are welcomed and where, like the pure in heart, they see God. I do not know how often he practiced the grace, but he did it then so naturally and so well that it could hardly have been unfamiliar work, and he has, no doubt, long since learned the full meaning of the Beatitude: "Blessed are the peacemakers: for they shall be called the children of God."

S. B.

OUR CONGREGATIONAL MARTYRS.

BY REV. M. M. G. DANA, D.D., LOWELL.

The tercentenary of the martyrdom of the Separatists, Barrowe, Greenwood and Penry, was celebrated last spring in England with great enthusiasm. There was something truly commendable in the way our Congregational brethren commemorated the death of these noble representatives of the principles of Nonconformity. There are no more enthusiastic celebrants than our kinsmen according to the faith when they get fully roused. The memorial services were timely in more ways than one, for the battle for disestablishment is fully joined and the intolerance of the Anglican Church is among the things of the past. The march from the persecutions of Queen Elizabeth's day to the tolerance of the Victorian period is measured by the hanging of those patriotic Congregationalists in 1593 and the commemorative ovation to their memory in 1893.

Still more recently, at the autumn meeting of the Congregational Union of Great Britain held in London, the tercentenary celebrations of the martyrs were continued. Memorial Hall was crowded with an audience *en rapport* with the object of the meeting, and that gifted layman, chairman this year of the union, Albert Spicer, presided. None of the interest awakened six months ago seemed to have abated, while a more thoughtful survey of the service rendered by these Separatist martyrs was attempted. The Principles for Which They Contended was the subject of one address by Dr. Albert Goodrich, who claimed that, as a matter of fact, High Churchmen have adopted the Separatist principle of the spirituality of the Church, and for them still to say that "these men died as seditious persons" is nothing short of invincible ignorance. The Effects of Their Testimony on the National Life was discussed by Dr. Robert Bruce. They generated, he contended, "the Nonconformist conscience," and their sober, serious lives gave a healthier tone to commercial and political life. They were the most advanced Protestants and Protestantism has been an unspeakable boon to the nation."

This celebration has had an incalculable educational influence on the various Nonconformist bodies. The cardinal prin-

ples underlying the latter have received fresh emphasis and it was impressively reaffirmed that it has been left to Dissenters to awaken the spiritual slumber of the English nation. A new *esprit du corps* will result from this vindication of the martyrs of our faith and polity. British Congregationalists have no reason to be ashamed of their splendid history, and the roll-call of the great Congregational names in this century is proof that the spirit of the Separatists has not failed.

In this country we have taken no special notice of this tercentenary. With our Congregational clubs alert to emphasize everything noteworthy in the annals of Congregationalism, with the various gatherings our churches have held since last April, no distinctive commemoration of those whom we claim as our spiritual ancestors and exponents of our polity has occurred. Certainly our debt to these martyrs is as great as that which our brethren across the sea have so gratefully and enthusiastically acknowledged. We cannot ignore or treat lightly the principles which these founders of Congregationalism deemed momentous enough to die for, and it surely is a pertinent inquiry whether it may not be our duty to live for them.

The Elizabethan Congregationalists never thought they had discovered anything new, but in claiming to be one with apostolic men they are to be credited with lifting the Scriptures into the place of authority in church life and with a revival of apostolic practice.

Cannot we take some appropriate notice of an event which has so profoundly stirred the Dissenters of Great Britain? Forefather's Day is approaching. What more appropriate than to arrange some commemorative service in honor of these martyrs who belong to us as much as to our brethren in the mother country? Thanksgiving, too, is before us. Could not fitting public discourse memorialize the men to whom we owe so largely our religious and civic liberty? It is still necessary to assert the principles for which these men laid down their lives. The church as an assembly of sincere believers is what they contended for, and if their heroic spirit lives in us we can find opportunity to protest against dogmas which keep alive the divisions of Protestant Christendom, against the plutocracy which deals harshly and unjustly with the wage class, against privilege and caste in church and state.

The leaven of the principles of our Congregational martyrs has been working for these 300 years. They anticipated modern thought in many of its most striking phases. Time and providence have vindicated their once revolutionary teaching. Confessedly American Congregationalism ought to contribute to the commemoration of men whose deaths inured to our weal, who secured for us the right of free assembly, a free press and attested that there is no true head of the church but Christ Himself. We believe the influence of such backward looking into the heroic days when our polity gained its new birth and ultimate triumph would do us all good. The days of trivial controversies, let us hope, have passed. It is a time for onward movement, for high endeavor, and the spirit of the martyrs needs to live again.

The Home

THE SOUL'S THANKSGIVING.

BY ERNEST WARBURTON SHURTLEFF, PLYMOUTH.

Eternal God, whom angels praise,
Incline to earth Thy gracious ear.
The grateful world hath songs to raise,
And knows her loving God will hear.
Bend down from those seraphic choirs
That circle heaven in radiant band,
And heed the sweep of mortal lyres
Where humbler hosts in worship stand.
For heaven and earth are both Thine own,
And hold in hallowed love Thy name;
Thou hast to each Thy grace made known,
And both their rapturous praise proclaim.
Then wheresoe'er Thy subjects move,
Declare Thy sweet, impartial love,
That knows no bounds of time or sphere,
But holdeth all Thy creatures dear.

We bless Thee, Shepherd of our souls,
That in the world Thy pastures be,
By quiet stream, or flood that rolls
In rushing torrents to the sea.
We bless Thee for the harvests clad
In wheaten gold on bounteous plains;
For morns that make the mountains glad,
And evenings fresh with dewy rains;
For herds that graze on thousand hills,
And flocks that feed in countless dells—
The farmland glad with busy mills,
The village sweet with Sabbath bells.
For voice of children coming home,
For hearth fires lit at evening's gloom,
For healthful sleep, dear angel guest,
That bringeth Thy beloved rest.

The landscape of our inner thought
Hath ever been like yonder scene.
True, stormy days some clouds have brought,
But after storm Thy calm hath been.
Oft tempted from Thy care to roam,
Our hopes, like lambs, have gone astray,
But Thou hast always led them home
E'er night had fallen on their way.
And if one lamb, lost in the storm,
Deserved the tempest's bitter cold,
The Shepherd's bosom was as warm
Who bore it backward to the fold.
It oft we've missed some voice at even,
We've almost felt its breath from heaven.
If sleep hath oft withheld its charm,
The night at last hath brought its calm.

We bless Thee, Lord of every land,
That in all lands Thy kingdoms be,
That all our times are in Thy hands,
Thou Father of Eternity.
Thy graces are the measurements
That bound the fullness of our years;
And even Grief her heart contents
If Thy dear hand but dry her tears.
Then let the soul's thanksgiving rise
And join the angels' songs of grace,
While Thou, low bending from the skies,
Shalt turn to earth Thy listening face.
Stretch down from heaven's eternal calms
Thy kind, forgiving, patient arms,
And help us evermore to move
Within the circle of their love.

Together with the foolish custom of deluging newly married couples with bushels of rice and decorating their traveling appurtenances with white ribbons, or, still worse, with white rags, let us discard the fashion of indiscriminate kissing of the bride. There is no objection to this form of salutation at a wedding by a few intimate friends and relatives, but to endure promiscuous osculation from a hundred or more people on such an occasion is little short of torture to most young ladies of refinement. We have known clergymen who were entire strangers

to the contracting parties to officiate at the marriage service and avail themselves of the customary prerogative, to the manifest annoyance of the poor bride. Any social custom which gives pain to another in ever so slight a degree is an essential breach of etiquette, and should be frowned upon.

We are much gratified at the reception accorded to Mrs. Colton's articles on Sunday Occupations for Children, which began in this department Oct. 26. This first series of Christmas lessons is being extensively used, and we are pleased to announce that Mrs. Colton has prepared a dissected ladder and cross made of heavy cardboard, which will help greatly in the elucidation of the text. This supplementary work at home in no wise interferes with the Sunday school lessons, but, on the contrary, is warmly indorsed by the primary teachers, who rejoice in the co-operation of mothers in teaching the Bible to children. Those who are too busy to prepare these toys themselves will be glad to know that they can be purchased of us for thirty cents each. Other objects and playthings will be added from time to time in the development of the work, and it may become necessary to print a given series of lessons in leaflet form if the demand for them increases. Early next year there will be a series on the Beatitudes and another on missions, which will be printed in leaflet form provided we receive a sufficient number of orders to justify the expense. In order to make an approximate estimate, will the mothers and primary teachers who are using the present series kindly send us word at once by postal card whether they would like reprints, and if so how many.

No woman who keeps pace with the times can have failed to observe how much is written nowadays on the general subject of foods and cookery. The establishment of cooking schools partially accounts for this awakened interest, but a still deeper reason lies in the economic and social aspects of the question, which appeal to philanthropists. Everywhere they are studying how the world in general, and the working classes in particular, can be most nutritiously fed at the lowest cost. One result of their investigations has demonstrated that Americans, as a rule, eat more meat than is conducive to physical and mental well-being. Without advocating a strictly vegetarian diet, they urge a freer use of cereals, vegetables and fruits. These furnish nearly all the equivalents found in flesh foods, as was shown at the vegetarian congress held at the World's Fair. One objection hitherto to cereals and vegetables has been the inadequate way in which they are cooked, a defect now being remedied by more intelligent and scientific methods of preparing them. The experience of Lady Paget in changing from a carnivorous to a vegetarian diet, as chronicled in the *Popular Science Monthly* for November, is most instructive to all housekeepers who are struggling with the problem of how to provide nutritious and appetizing food for their families. There is also a helpful little leaflet, called *The American Home*, written by Mrs. E. H. Richards of the Massachusetts Institute of Technology, which contains much useful information on domestic sci-

ence. A feature of special value in this is a classified list of the best books on health and the home.

"Attendants" to supplement the work of trained nurses is a new occupation now open to young women who are obliged to support themselves. They do not enter into competition with the professional nurse, as the position involves less responsibility and commands smaller wages. The object is to provide "attendants" in the case of convalescents, feeble elderly persons and small children. The difficulty of finding a suitable person to fill such places, one who has some knowledge concerning simple ailments and the laws of health, yet who would not expect the pay of a trained nurse, is sadly in evidence in most communities. Recognizing this widespread need classes have been opened in Boston under the auspices of the Massachusetts Emergency and Hygiene Association for the training of pupils under twenty years old. A registration fee of two dollars is paid at the Bureau of Nurses, 19 Boylston Place, and there is a charge of six dollars for a course of thirty lessons under the most competent instructors. Pupils are taught how to take the pulse and temperature of a patient, how to prepare poultices, baths and food, how to use disinfectants and a certain amount of physiology. Having passed a successful examination she is reasonably sure of finding employment at seven dollars a week in addition, of course, to her board. This is an opening for ministry in the household which ought to appeal to daughters who have no occasion to leave the home, no less than to the great army of girls who are obliged to support themselves.

"TO SAVE THAT WHICH WAS LOST."

BY ROLLIN L. HARRTT.

A gentle bred lady, with her arm thrown lovingly around a poor, degraded girl, is a subject for a pathetic picture. Add the surroundings—a low dance hall in the slums of a wicked city, crowds of outcast men and women, some of them too drunk to control themselves, a waltz in progress, while a trio of squeaky fiddles wailed out The Bowery—and you have my first impression of Mrs. E. M. Whittemore and her work in New York City.

How such a person chanced to be doing such work, how she could ever have begun it and what were the motives that sustained her in it I have since learned. Eight years ago, in answer to prayer, Mrs. Whittemore was healed of a disease that had threatened to keep her an invalid for life, and as an expression of her gratitude she has devoted herself unreservedly to the service of her Lord, choosing to give her life to the most forbidding and difficult work she knew of—rescue work for fallen girls. Constant prayer has enabled her to carry out her plan. She says, "God has given me all the courage I have, for I am naturally very timid; and it is His own love, not mine, that enables me to love these poor girls."

It was a work that had to be learned from the beginning, and some of the most plausible theories proved misleading in the light of practical experience. Mrs. Whittemore began by making calls in uptown

parlor houses, and trying to help those who had just entered upon the downward way. But the difficulties were great. Sin and satin mean ruin and rags and that in from three to five years—rarely more—but the attractiveness of the idle life of luxury and excitement blinds its victims to the inevitable consequence so narrowly removed. False names, frequently changed, made rescue difficult, while the removal of the girl to an allied establishment in a distant part of the city would often cut off access in a promising case. Prolonged urging seemed at first absolutely necessary, but it was found that little permanent result followed such effort. The impulse toward a better life had to come from within and to be answered deliberately and not under the stress of momentary excitement. Tracts (sensational stories of rescued girls) which could be read at leisure were most useful. Invitation, not entreaty, patience, not vehemence, pity, not reproof, and through all the spirit of prayer and faith—these were the principles on which Mrs. Whittemore based her methods.

Parlor house work had seemed most likely to yield good results, but such was not the case, on the whole. Sin is not easily given up till its consequence is felt and that bitterly. So Mrs. Whittemore resolved to adapt her methods to the lower grade of outcasts, and an enterprise something like the Salvation Army slum work was undertaken in the tenements. In order to gain easy access among the destitute, to see the true state of their poverty without their suspecting that she could alleviate it, and to disarm hypocrisy, Mrs. Whittemore learned to meet the tenement folk on even terms. In tattered garments, an old shawl and a soiled and faded bonnet, she succeeded in disguising herself—all but her hands, but a little soot completed the deception—and she played her part so cleverly that many a time a stout Biddie would say, "Oi know ye, Mrs. Flannigan, ye wash for Mrs. McCartney!" Carrying a tin pail of soup Mrs. Whittemore was able to offer immediate relief when necessary.

Tenement work leads lower and the dives are the last step. The reeking cellars and worse sub-cellars, and even pits below these, are alive with human earthworms. This is the social sediment. Here vice and crime, destitution and despair, turn day into night and night into a hideous day, till life itself becomes a living death, buried in the pit that knows neither the rest nor the silence of the grave. Unusual tact was required to devise a practical method of work in the dives, but a definite plan was soon adopted—to gain the confidence of the proprietor, to buy coffee at the counter and treat the crowd (the purchase of a cup of coffee entitled the recipient to a night's lodging), to conduct only a very short service, to deal with individuals personally and distribute tracts.

Until the founding of the "Door of Hope" girls were invited to several different homes, but the institutions then in existence received girls of all classes, from scrub women up, and educated girls shrank from entering them. When, on one occasion, Mrs. Whittemore found a girl who could speak four languages and play several instruments, she saw that such cases required special treatment and she resolved to found a home for girls who had fallen from the upper class.

The "Door of Hope" was opened Oct. 25,

1890. It is a handsome stone house, No. 102 East Sixty-first Street, commodious and well furnished, and to outward aspect in no way different from those about it. Accommodations are provided for eighteen. The institution is incorporated to give assured permanency to the undertaking, and the direct management of the home is under a matron, Miss A. J. Anderson. The entire enterprise is on the basis of faith and prayer—faith that lives in works and prayer that conforms to the homely maxim, "Pray with your sleeves rolled up." A powerful religious influence, with joy as its dominant element, pervades the life of the home. Work enough to occupy the attention; walking for exercise (though always with chaperons); sewing, to raise money for foreign missions; constant Bible study and frequent services; and music and amusements during the evening break the monotony of institutional life.

The aim of the home is the full and complete redemption of every inmate, but, as is well known, such reformation is no easy matter. A mind that has been allowed to lie and soak in crimson till it is dyed through and through will not become "as wool" all at once. One of the greatest difficulties is in forgetting the past, and to accomplish this the Past Buried and Forgotten Society has been organized, and the members pledge themselves not to talk of the old life. The religious teaching of the home has a very practical spirit, and the girls learn to live their faith in the little things of life. As soon as a girl gives sufficient evidence of being genuinely saved, work is secured for her among people who are told her story in strict confidence and who do all in their power to protect her.

Since the founding of the home some 300 girls have been dealt with, and of these about half are, to all appearances, permanently redeemed. They come mostly from the upper class and generally from good families. Two are ministers' daughters. Nearly all have been addicted to drink, smoking and snuff taking, and several have been slaves to morphine, while only a few have escaped imprisonment. As no one over thirty is received at the "Door of Hope" (for some limit must be fixed and the youngest are most promising if effectually reached), the reader will realize what quick work sin makes of its miserable victims.

The story of Delia—how she was found by Mrs. Whittemore in one of the foulest dives of Mulberry Bend, how she was touched by the gift of a pink rose and how she was saved to become one of the best workers among the fallen ever seen in New York City—all this is too familiar to be repeated, but the results of her work, continuing and multiplying even after her death, are not so commonly known. Within the first year after her conversion over a hundred people were saved from the lowest depths through her efforts, but before another half-year had passed the awful life of the slums brought its final consequence, and on Nov. 13, 1892, Delia died. During those eighteen months a marvelous change had been wrought. Her face had grown sweet and pure and told, better than words could do, of the inward cleansing of the heart. The regard her old companions had for her was almost beyond belief. The man who on the

evening of Mrs. Whittemore's visit had taken the rose from Delia and put it in water for her came up to the "Door of Hope" to see the remains. As he stood bending over the dead girl he turned to Miss Anderson and said, "Please may I give her a kiss?" Miss Anderson consented and he stooped and kissed the cold brow. Miss Anderson saw her opportunity and putting a Bible into the dead girl's hand said, "Take this from Delia." The man was completely overcome and knelt down right there and accepted Christ as his Master. He came next day with a bunch of roses for the funeral. In a letter to Miss Anderson he says:

i Regard you as my Gaurding Angel, you Was the first one to Speak a kind Word And give me Good Advice and taughte Me How to come to Jesus you Reamber the Night you gave me the Bible out of Dear Delias Hand that Was the turning Point of my Life.

Delia was buried from the "Door of Hope" and a second funeral service was held in Mulberry Street. The effect upon the denizens of the Bend was wonderful. That night a mass meeting of Delia's old friends was held at their own suggestion in one of the Mulberry Street dives to consider reform. A committee of three was appointed to write to Mrs. Whittemore, and as a result the Delia Memorial Union, composed entirely of men, was formed. Its membership now numbers eighty-six, some of whom are genuinely saved through Christ, while a large number are trying to reform. A bachelors' home has already been opened on Henry Street. Mrs. Whittemore showed me a photograph of a group of members of the union, herself among them, at their urgent request, though her own portrait was the only one in the group that had not its counterpart in the rogues' gallery.

The preparation of this article has not been undertaken with the idea of giving a sensational picture of the degradation of the lower class, nor as a eulogy of a Christian woman and her work. It was written as an appeal in behalf of the lost, whom Jesus expressly said He had come "to seek and to save."

A LITTLE PRODIGAL'S THANKS-GIVING.

BY MAC GREGOR JENKINS.

Johnnie Rogers lived on a farm not far from one of our large cities. His life was a simple and happy one until he reached the age of twelve years, and then he felt quite a man and began to be unhappy. This was not because he had grown older, but because he fell prey to a malady which I suppose afflicts every country boy at some time or other. It was not the measles nor whooping cough, but a disease much more to be dreaded than either of these. It was the "city fever." Johnnie had read one or two foolish books which told of the city and how boys went there and became rich and famous. This was enough—he decided to go. It was a good deal of a wrench as he trudged off to the village late one autumn afternoon, leaving his unsuspecting mother watching him from the piazza. He tried to feel grown-up and manly, but it was hard work, for Johnnie was not a bad boy, and he cried a little and rubbed his eyes very red with his coat

sleeve, but the "fever" was on him, so he trudged along.

He had a little money saved to buy his skates and traps for the winter. With this he purchased a ticket to the city. The venerable ticket agent and station master gave him his ticket and innocently said: "Well, Johnnie, I 'spose you're going to spend Thanksgiving with your ma's folks in B——?"

Johnnie answered an uncertain "I guess so." He began to feel strangely lonesome and wanted to go back dreadfully, but the "fever" would not let him.

He had not thought of Thanksgiving, and this was a fresh trial. He could not keep visions of turkey and plum pudding out of his mind, but he boarded the train when it came, and was soon being whirled along toward the city. It was six o'clock and quite dark when he arrived. Johnnie vaguely wondered who had fed the chickens at home as he walked aimlessly along. He was hungry and his money all but gone. He never knew it cost so much to travel. It had taken almost all his little store to buy his ticket.

You see Johnnie was not very old or very wise, for he had not planned at all what he could do. He could not think in the noisy streets, so ten minutes after his arrival in the city where he had come to "make his fortune" he was huddled up on a doorstep in a narrow alley not a block from the depot, sobbing quietly and bitterly repenting his folly.

It was here that Tobey, his rescuer, found him. He was a newsboy and as manly a little fellow as ever lived. But Johnnie did not know him and so was very uneasy when Tobey spied him, stopped whistling and asked, abruptly, "Well, young fellow, what's the matter with you?" There was something in Tobey's voice which reassured him and between his sobs the whole story was told. Tobey whistled again softly, stuck his hands deep into his ragged pockets and reflected. In all his varied experiences this was the most remarkable situation he had ever found himself in. At length he asked, "Got any money?" Johnnie shook his head, "Where are you going to sleep tonight?" Johnnie did not know.

"Well, you can't stay here, anyway. Stop crying, and cut through here with me," Johnnie obeyed. Silently he followed his new found friend through narrow alleys until they came to some boxes back of a tall building. These Tobey called "home." "Pretty good in summer, but kinder airy in winter," as he explained. The two boys crawled in on the straw and covered themselves with a bit of blanket.

"Now," said Tobey, "we can talk it over. Lucky for you I found you. There was a fire today and I sold my evening edition out quick, or I'd be out two hours from now. What are you going to do?"

Johnnie did not know. He was hopelessly sick of the city in one short hour.

"Well, I do," said Tobey, "you're going home, and quick, too. You want to go back yourself. You don't want to be taken back by a 'copper.' They'd find you sooner or later, but what you want to do is to go yourself."

Johnnie shuddered at the thought of being marched into his parents' presence by a burly policeman, and acquiesced.

"What did you come for anyway?" was Tobey's next question.

Johnnie told him and, warmed by the straw and cheered by Tobey's company, he confided to him his ideas of a city life. If it had not been too dark he would have seen an amused smile on the newsboy's grimy little face.

"You made a big mistake, I can tell you. What did you expect to do? You'd find blacking boots and selling papers harder work than going to school, by a good deal. You might have got a job as a messenger boy," Johnnie had spoken of this possibility, influenced by the uniform, I suppose, "but you wouldn't like that. I tried it. How'd you like to sit all night on a bench in a stuffy office, dead with sleep, waiting for calls, and then be sent miles away and have your number reported by a feller who thought you was slow? I guess you'd get bounced pretty quick. No, sir, a fellow who's got a home better stay in it, I say."

An allusion to home brought out an eloquent description of the farm from the homesick country boy. He told of the good times there, his pets, the horses and cows, and of the impending feast at Thanksgiving. The homeless street arab, lying on the straw beside him, fairly groaned with dismay at the folly of a boy who would leave all this to come to the city, where boys with much sharper wits and older heads were vainly trying to get enough to eat. After a long, rambling conversation Johnnie fell asleep and, I hope, did not dream of all the trouble and anxiety his disappearance had made at home.

Tobey did not sleep, he had too much on his mind. After a while he got out some matches and lit a bit of candle he had in his pocket. Then he produced from another pocket his entire savings and counted them out, in all nearly four dollars. How hard he had worked to save it—but now that Betty was gone to live with people in the country who had adopted her, he did not need it or prize it, perhaps, as much. He counted it over and over and then, after a deal of thought, came to his decision, whatever it was. After that he slept.

Early the next morning both boys were once more out on the street. They found a sausage man and secured their frugal breakfast. It was not very much or very good, Johnnie thought, but he was hungry and that makes a great difference. Then they found a place to sit down and Tobey told his plan. Johnnie was to take his hard-earned money and go home at once. "You can't stay here; it's no place for you. As long as you've got a good home stay in it, for next time you may not be able to get back."

Johnnie could hardly understand his new-found friend's generosity. "How can I pay you back?" he asked.

"By staying where you belong and behaving yourself," was Tobey's prompt answer.

It did not seem right to Johnnie to take the money, but as he pondered over it there seemed to be no other way out of the difficulty. Then he had a bright idea. "I tell you what let's do," he cried. "You come with me. If we walk half way we've got enough to take us both to Elmville. Then you can see what a country Thanksgiving is like, and father will send you back I know."

It certainly was an alluring invitation, and as Tobey had no pressing engagements to spend the holiday elsewhere it was easily arranged.

Off they started. Back home once more in twelve short hours, these two oddly mated boys, one consumed with curiosity to know what was before him, the other thankful to be once more headed toward the home he had so foolishly left. All the morning they walked along, avoiding the depots lest they be detained as "runaways." How their tongues rattled on! They did not know they were tired or hungry. They were going home for Thanksgiving. Even Tobey began to call Elmville "home" and was made happy by doing so. Such is the magic of that word.

About noon they took the cars and before they realized it they were in the quiet country village which Johnnie had left the day before. He was afraid he might be seen at the depot but, fortunately, they succeeded in avoiding the few loungers and started along the road home. Johnnie told his friend all about it. The corn stood in stacks and the pumpkins glowed in the stubble. The low, rolling hills were brilliant with autumn foliage—all so familiar and home-like to one, so strange and beautiful to the other. Tobey had never seen anything like it and, as he drew a long breath, he cried, "And you left all this for a 'fortune' in the city!" Johnnie could not answer for the lump in his throat. They reached the farm and his mother cried with delight to find her boy well and safe. Mr. Rogers was in town hunting for him and a telegram was sent telling him that the boy was safe home. Tobey never knew such a welcome anywhere, and when the story was told and his generosity was known Mrs. Rogers caught him in her arms and kissed him. Poor boy! It was the first caress he had ever known, and his eyes grew strangely wet and dim.

The next day was Thanksgiving and what a glad day it was! Many friends and relations came for the old-fashioned dinner, and when they were all about the table and Mr. Rogers asked a blessing he gave thanks for his boy's safe return. Tobey was the guest of honor, and he felt very proud when Mr. Rogers said: "Friends, we have with us today a boy who is eating his first real Thanksgiving dinner, but I guess he understands the spirit of it better than most of us, for he is generous and manly and out of his store, though a little, gives to aid others. It is to him we owe a glad day rather than a sad one."

Tobey grew very red at this praise and said: "An' I guess I owe you a good deal, for I never saw a home before and I'm glad if I made you have a good day, though I done just what any of the other fellers would have, I guess."

I never heard of Johnnie Rogers leaving home again, and I can't buy papers of Tobey any longer, for he is at the farm, too. And if ever a boy deserved a good home and got one it is the little newsboy who helped Johnnie Rogers find his "fortune" at home in the country.

LINCOLN'S RELIGIOUS POSITION.

Dr. T. L. Cuyler, in the *Evangelist*, writes on Abraham Lincoln's Religion. He believes that the "solitary, mysterious, unmeasured and unsolved"—as John T. Morse describes

him—personality believed in prayer, that he was a deep and constant student of the Bible, and that if Bishop Simpson or Dr. Kirk of Boston had been his pastor he might have been led to a more decided and public stand on the great question of confessing Jesus Christ. Dr. Cuyler continues:

His intimate friend, Hon. Isaac N. Arnold, relates that when a member of Congress asked him why he did not join some church Mr. Lincoln replied: "Because I found difficulty, without mental reservation, in giving my assent to their long and complicated confession of faith. When any church will inscribe over its altar the Saviour's condensed statement of law and gospel, 'Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart."

SUNDAY OCCUPATIONS FOR CHILDREN.

FIFTH LESSON. THE TEMPLE.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

In the verses which we have had about Solomon we have learned that he built a beautiful temple—we say church nowadays—for the worship of God. This temple was taken down and rebuilt by King Herod about fifteen years before the birth of Christ. We will learn about this temple in this lesson, because it will help us to remember certain things that happened a few months before and after Jesus was born.

Description of Herod's temple. It consisted of a building called the house of God surrounded by open courts, the outer including the inner. Imagine a square 1,000 feet on each side surrounded by a high, thick wall. The northwestern part of this inclosed square was occupied by an oblong section 600 feet from east to west and 300 feet from north to south. The rest of the inclosed square formed what was called the court of the Gentiles. On the sides of this court were rows of beautiful columns. This court was entered on the north, the east and the south wall by a single gate and on the west by four gates. The oblong section within the square was called the "sacred inclosure." It was inclosed on the four sides first by a breast high carved stone fence. A narrow corridor extended all around within this fence, then came the high, thick wall that shut in the "sacred inclosure" from all but the children of Israel. In this wall and also in the stone fence there were nine gates, four each on the north and south sides and one on the east side. The gateway on the east was very grand. It was covered with plates of bright brass and was so heavy that it took twenty men to open and close it at night and in the morning, Ps. 84: 10.

The front or eastern half of the oblong section, i. e., the "sacred inclosure," was occupied by the court of the women. This court was also called the treasury, because there were treasury chests for the gifts of the worshipers in the double row of columns that were on the east, north and south sides of this court, Mark 12: 41-44. Back of the court of the women, that is, occupying the western half of the oblong section, was the court of the men of Israel and the court of the priests. The court of the men was simply a narrow space or corridor surrounding on all four sides an inner court, that of the priests, and separated from it by a low stone fence. This inner court, the priests', was a space about 300 feet from east to west and about 250 feet from north to south. The back or western half of the court of the priests, excepting a narrow corridor on the north and south sides, was occupied by the temple itself, called the house of God. In front of the temple, that is, in the center of the eastern half of the court of the priests, stood the great altar for burnt offerings.

The temple itself was built of white marble.

It had in front a porch from which hung a golden grapevine and bunches of grapes. Opening from the porch by double golden-plated doors was a room sixty feet from east to west and thirty feet from north to south. This was called the holy place; here were the seven golden lamps, the table of shewbread and the golden incense altar, Ex. 30: 36-39; Lev. 24: 1, 2, 4, 5. Back of the holy place and separated from it by a veil was a room thirty feet square, which was entered only by the high priest and he could only enter once a year. This room was empty but was beautifully ornamented with gold and precious stones. This room was called the holy of holies. On the north and south sides of the temple were the chambers which served as homes for the priests during their weeks of service in the temple.

For symbol gifts with this lesson draw and cut out from cardboard the outline of the smallest child's right hand and write on it in red ink the twenty-fourth verse in the sixth chapter of Numbers. We will learn something about the use of this verse in our next lesson.

Materials to be used in building the model of the temple: Seventy-five or one hundred blocks, before referred to, two inches by one-half inch in size. A more pleasing effect is given if the blocks are painted white and varnished. Gilt paper may be used to represent the golden doors, the incense, altar and the decorations of the temple. Write the word gate on the blocks used to represent the nine gates in the wall around the oblong "sacred inclosure." Curtain sticks, made flat on the wider edge and cut off in proper lengths, may be used to represent the stone fence around the "sacred inclosure" and around the "court of the priests." Use a piece of white pasteboard for the roof of the temple.

Little white or colored Christmas candles, with the wicks cut off and the ends melted enough to stick to bits of pasteboard, make good representations of columns. For the great altar use two white checkers or a little round box from the druggist's, and for the golden incense altar use a gold thimble.

For the large outer wall cut up a large pasteboard box—a plush cloak box is good—into four strips, each sixty inches or forty inches long. These may be made to stand up in place by a few stitches taken at each corner. Mark the gates of the outer wall on these pieces of pasteboard.

The temple may be built on a dining-room table by letting forty inches represent the 1,000 feet of each side of the outer wall, then 600 feet would be represented by twenty-four inches, 250 feet by ten inches and sixty feet by about three inches. If the

temple is built on the floor, let 1,000 feet be represented by sixty inches, 600 feet by thirty-six inches, 250 feet by fifteen inches and sixty feet by about four inches.

By following the description of the temple given above children may easily be taught to build a model of the edifice that will be a very helpful addition to their understanding of many Bible events. Descriptions of different rooms, porches, cloisters, etc., are purposely omitted.

This outline of the temple is so simple that it can easily be drawn on a blackboard or large sheet of brown paper. It is well to do this when describing the temple to the children before they are helped in using the blocks. Of course any blocks may be used; children's imaginations will cover a multitude of deficiencies, but the kind herein described are better and will be useful for future lessons.

Never mind the motive, only arise and go to your Father. The young prodigal started because he was so hungry, but he was just as kindly received.

Buckwheat Cakes

Try this recipe.

Two teacupfuls buckwheat flour, one teacupful wheat flour, three teaspoonsful Cleveland's Superior Baking Powder, one teaspoonful salt. Mix all together, and add sufficient sweet milk or water to make a soft batter. Bake on griddle at once.

This makes delicious buckwheat cakes if you follow the recipe and use Cleveland's baking powder. Cleveland's leaves no bitter taste and makes the cakes light, sweet and wholesome.

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Thanks-giving Reunion of the Whole Family.

On Thanksgiving day give your family a good old-fashioned dinner, finishing it up with a delicious Mince Pie; but do not spend days of work and worry over the mince meat; just send to your grocer for a package of the

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CONVERSATION CORNER.

 It must be nearly a year since this family picture appeared as our Corner figurehead. I know that it was in the winter, for several members thought that the family "were hugging the stovepipe!" It is the right time, then, to introduce the picture again, for the bright leaves have all fallen, the air is sharp and chill, a boy has just told me that he had seen snow on the New Hampshire hills, and I have just brought over Kitty Clover's shaggy rug (in his absence) from beside the register and placed it in front of my typewriter. It is Thanksgiving time, too, and I have no doubt the editors will print poetry and prose about family gatherings, etc., so here is one gathered Corner family! Referring to my file for the date of their previous appearance I find that we asked them (Feb. 2) to produce the poem beginning,

The shoemaker sat amid wax and leather.

I have the poem now, sent by a lady in Hampden, Me., and if the lady who wanted it will send for it I will forward it. Other questions of long standing may now be reached also.

MENDHAM, N. J.

Mr. Martin; Dear Sir: . . . All of us Connecticut folks know that what is now the town of Washington, Litchfield County, Ct., was incorporated in 1741 from the two parishes of Judea and New Preston. Rev. Ebenezer Porter, afterwards famous as professor in Andover Theological Seminary [more famous to some of us old boys as the author of Porter's *Rhetorical Reader*], was pastor of Judea Church. One reaches Washington over the Shepaug, Litchfield & Northern R.R., a modest bit of road squirming along the Shepaug River, probably as yet untraveled by Mr. Martin. B. L. S.

PATERSON, N. J.

Dear Mr. Martin: Please may I come into the Corner just to say that "Judea" is in the town [county?] of Litchfield, Ct. Can any of your Cornerers tell us where in Connecticut is the place called "Calf Pasture"? I am sure the "Alphabet" has sailed near it.

E. E.

NEW HAVEN, CT.

Mr. Martin; Dear Sir: . . . "Judea" was the first ecclesiastical society in the town of Washington, Ct. Lake Waremaug is a well-known summer resort in the town. "The Gunnery," a school for boys located there, has been described in Dr. Holiland's Arthur Bonnicastle. I think that I enjoy the Corner as well as the younger people, though I have been a reader of the *Congregationalist* for over thirty years. Very truly yours, MRS. H.

TOLEDO, O.

Mr. Martin of Conversation Corner; Dear Sir: . . . "Judea" was the old name of the present town of Washington, Ct. The "pet name" of the town is still "Old Judea." Dr. Holiland brought the town into literary notoriety by his book, Arthur Bonnicastle. The "Bird's Nest" was drawn from the "Gunnery" School of Washington.

An old inhabitant of Judea, L. P. C.

A few days after the receipt of this last letter I happened to be in Toledo and called upon its writer, seeing some beautiful pictures of scenery in "Old Judea." I have been wondering whether the "Gunnery" was a school established "to teach the young idea how to shoot" (possibly even to kill the innocent inmates of the "Bird's Nest"), but am relieved to find just now that it was named for its founder, Mr. Gunn. C. H. S. of Hartford and F. M. of New Milford write also about this place, the latter saying that the next town is still called Bethlehem. It is pleasant to note how many familiar Scripture names those good Connecticut people transferred to their early

settlements, as Canaan, Goshen, Bethany, Bethel. They have also retained very many of the ancient Indian names, the meaning of which Dr. Trumbull has taught us, as *Shepaug* and *Warremaug* above, i. e., "great pond," and "good fishing place." I think, however, that "Calf Pasture" is English in its origin, but I know nothing of its locality—except it be in the town of Durham! If our "Alphabet" captain ever returns to us, he shall find that pasture, if there is any river or brook which runs anywhere near it.

These Indian names in Connecticut recall two very interesting letters which I have been wishing for a long time to read to you. They answer fully the teacher's question of Feb. 9, about the familiar song beginning:

Jesus loves me, this I know,
For the Bible tells me so.

NEW YORK.

My Dear Mr. Martin: . . . Perhaps the lady who wishes to teach it to her scholars would be interested to know something about the hymn itself. It was written by Miss Anna B. Warner, who also wrote the hymn beginning: "One more day's work for Jesus." In 1860 she published a novel entitled, *Say and Seal*. One of the characters in the book is a little motherless boy named Johnny Fax, who learns about Jesus from his day school teacher, Mr. Linden, and his Sunday school teacher, Faith Derrick. Johnny is taken sick and the teachers become his nurses. He is never so happy as when Mr. Linden tells him Bible stories or sings to him a child's hymn. The day on which the little boy dies he asks Mr. Linden to walk. He says "sing," and Mr. Linden softly sings the hymn:

Jesus loves me—this I know,
For the Bible tells me so;
Little ones to Him belong—
They are weak, but He is strong.

If the teacher will get this book and read to her scholars the story of the boy, unreal though he was, a new interest will be given to the song. Yours truly, S. H. P.

I followed the suggestion, got the book from the Public Library and read it through with great interest. I wondered then whether the hymn was really composed for the book, and remembering that once on a journey up the Hudson a little island was pointed out to me (near West Point) as the home of the Warner sisters, I wrote, almost at a venture, to ask the question. (You remember that Miss Susan Warner, now deceased, wrote *Queechy* and *The Wide, Wide World*; her sister wrote *Dollars and Cents* and other books; they wrote *Say and Seal* jointly.) I received this pleasant reply:

MARTLAIR'S ROCK, WEST POINT, N. Y.

My Dear Sir: . . . The little hymn in question was first published in *Say and Seal*, and I suppose I might say was written for "Johnny Fax," the child was so very real to me. But there is no "true story" hid away in the book. The place was Saybrook, but the characters are imaginary. The hymn-book publishers, as usual, altered the lines at their own pleasure, and, I think, for the worse. I have known sorrows since when I could not cry, but there were many, many tears wept over that small child in Pataquasset.

Very truly yours, ANNA B. WARNER.

There are four verses in Johnny's beautiful little hymn as Miss Warner wrote it, and you will find them at page 115 of the second volume. There is romantic Revolutionary history connected with that island home of Miss Warner and West Point opposite. You remember about that famous chain stretched across the Hudson between them in 1778—did I not see a bit of the chain at the World's Fair? *Pataquasset* is the old Indian name of Saybrook at the mouth of the Connecticut; you remember how Saybrook got its name (?). So that we have had a little of geography, of history and of literature, besides the story of a sweet hymn.

MR. MARTIN.



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The Sunday School

LESSON FOR DEC. 3.

Jas. 1: 16-27.

GRATEFUL OBEDIENCE.

BY REV. A. E. DUNNING, D.D.

James, the Lord's brother, was the head of the church in Jerusalem. After the council at Jerusalem, when he sent Paul, with his blessing, to carry the gospel to the Gentiles, he besought him to raise some money among his Gentile converts for the poor Jews [Gal. 2: 10]. Such Jews, scattered throughout the world, were especially in his mind as he wrote this letter, and he began it by telling them that their manifold trials concealed rich blessings, if they would so endure them as to strengthen their faith. He told them to ask confidently of God for the wisdom which is better than riches, for that rich men would fade away like flowers, while the poor who trusted in God would be exalted and receive the promised crown of life.

But some of them failed under trial, and said their poverty and sufferings were temptations from God to commit sin. Thus they got false views of life and became complainers against God. Here our lesson begins by declaring:

I. God is perfect goodness [vs. 16, 17]. He is in no sense the author of moral evil, nor is he responsible for it. Sin does not spring from holiness. God never tempts any one to do wrong. If he permits us to be exposed to temptation; it is to help us grow morally strong by triumphing over evil. Temptation is "lust," which is desire for anything, even what is good in itself, passing beyond the control of righteousness and reason. Desire that draws one away from God leads to sin, and sin in its maturity means death. Do not be deceived about this, James says. All philosophy which makes God in any sense the author of sin is sophistry. You may argue from God's omnipotence, you may quote the Scriptures, you may plead human weakness to prove that God is responsible for sin, but your conclusion is false. "Be not deceived, my beloved brethren."

On the contrary, God is the author of all good. It springs from His mind and is bestowed freely as a gift from His loving thought of us. All our holy impulses to resist temptation, all the kind provision to enable us to overcome it, come from God. He is the perpetual, unchanging source of goodness. The sun is never dark. It shines constantly to make the earth glad and fruitful. God is the Father of the sun, and He is equally the Father of all spiritual light and life. Evil cannot dwell with him, and what He gives to men is always like Himself.

II. God has made us His children through His Word [v. 18]. Renewed life, spiritual life, is His best gift. Every one who possesses that is rich. This is not the fruit of our efforts, but of the divine purpose. "Of His own will He brought us forth." "The free gift of God is eternal life." With such a proof of His goodness we are sure that nothing evil can come from Him. "Ye know this, my beloved brethren."

But what is "the word of truth" by which we have been renewed? Is it the Bible? No, but rather the revelation of His character and will in renewed lives, the testimony of His presence and power in His church. It is the essence and spirit of all revelation. James referred, no doubt, to the gospel of Christ which was being preached, and belief in which had led to the creation of the Christian Church. That gospel was foreshadowed in the Old Testament Scriptures. It is recorded in the New Testament, much of which was probably not then written. But it is made powerful to re-create souls by being lived and witnessed under the inspiration of the Holy

Spirit now. The work of God goes on in the world because His word of truth is now made to work on men through His children.

III. We must maintain our relations with God through our use of His Word. We can use His Word rightly:

1. By receiving it. His word is in the Bible, but not in the Bible only. It is in other literature. It is in society where His providence works. It is in the church where His Spirit lives. It is in the utterance of individual lives obedient to His will. The wise man will have a teachable spirit. His heart and ear will be open to receive the divine message. He will be quick to listen and discern, slow to oppose and dispute. There is too little attention to the word of God and far too much arguing about what it is. There are too many who insist that their own decision as to what the word of God is and how it is limited shall be as authoritative as the word itself and whose insistence is wrathful. "The wrath of man worketh not the righteousness of God."

2. By doing it. The word is a life. It calls to deeds. The soul is saved only when the word of God is implanted, or "born," in it. The passing emotion kindled by the Scripture read, the sermon uttered, or the heroic service of Christ witnessed, is not saving grace. It is only like a glance into a mirror where one gets an evanescent glimpse of himself. The man who would know his outward features must keep the mirror before him. So the man who would know his own soul—its weaknesses, needs, abilities and possibilities—must look constantly into the word of God. He must see in it the law of his life. He must scrutinize it with prayer. He must ask it the great questions of life, and keep asking till it answers to him the will of God. If he strives to do that will he will find that law is love expressing itself in his life. He will find the will of God becoming more and more the spontaneous expression of his being. So the will of God will be to him the law of liberty. That law is fulfilled:

(a) By right speech. It must represent the heart. There is too much talk about religion, talk which is far from being any sort of interpretation of the word of God. This seeming to be religious with a wagging tongue, which has no connection with the heart except to deceive it, is useless indeed. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father." How are we to do it?

(b) By ministering to those in need. Fathers and widows here stand for those in need. Their natural protectors have been taken from them. Is it not the disposition of Christ to care for all such? Then will His followers give them attention, sympathy, counsel, alms, as they require. The doing of the word consists in having Christ's spirit and imitating His deeds. Men may misjudge it, but it appears as it is before our God and Father, pure and undefiled. Any one who, from a sense of superiority or from indifference or from any form of selfishness, would withhold his aid and fellowship from the humblest child of God has not Christ's spirit.

"If any man have not the spirit of Christ, he is none of His."

(c) By keeping free from worldliness. The mind that lives with God and is at home with Him knows what worldliness is. Its hardness, its dissipation, its selfish lusts repel him as he repels it. He who habitually talks with God will talk wisely about Him, will welcome every opportunity to minister in His name, and will hate what God hates. This Jewish Christian pastor's letter to Christian Jews is a beautiful description of the true Christian life, practical, comforting, sympathetic and inspiring, a wonderful message from "the brother of the Lord."

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

The emphasis in this lesson should be laid on the relation between *knowing* and *doing*. Illustrate this idea by familiar experiences of child life. Speak of the different subjects taught in the schools which require *doing*, as sewing, cooking andloyd. Imagine the visit of the sewing teacher to a school, and show some bit of work which she wishes the girls in the school to accomplish. She gives directions how to fold the hem and how to take the stitches. The girls all listen to her. Will listening hem the towel? What must be done to make the sewing lesson of value? Suppose certain girls who understand perfectly how to do the hemming, but who never touch a needle at home. What has the lesson done for them? Sewing lessons are to teach one to *sew*, and the girl who hems towels or sews on buttons or makes garments is the one who *does* what she *hears*, and she alone profits by teaching. Illustrate this same thought by referring to the work done in the manual training schools. Show a tool and a specimen of woodwork. What is the teacher's part in this school? What are the boys to do? Impress the thought that *doing* is to be the outcome of the instruction.

Compare the instruction given on week days with that given by the minister or the Sunday school teacher on Sunday. Why do you come to church and to Sunday school? To hear the Word of God, to learn the law of God. Why? In order to *do* it. How are we to *do* the law? Turn to the passage in James which forms our lesson and read, "But be ye doers of the word and not hearers only." Then write some of the things to be *done*, as read from the lesson:

1. Be slow to wrath.
2. Put away wickedness.
3. Bridle the tongue.
4. Visit those in trouble.
5. Be pure.

The sewing teacher gives you directions or a *law* for sewing. Theloyd teacher gives you rules for woodwork. But the law of God gives you rules for living. Unless you follow these in your words and deeds every day you are only a *hearer of the word*. Refer to the five things written on the board. Make practical applications of what is involved in each of these injunctions. Is it of any use for a boy to *know* the rule, "Be slow to wrath," if he speaks a hasty word every time he is annoyed? Does it make him better to know that he ought to put away wickedness, while he is planning to "pay back" a companion for some injury done him? The Jews long ago held the teaching of the law to be of the first importance. But unless the conduct carried out the teachings they thought it worse than useless to present the law. This was one of their wise sayings: "Hail to him who has studied the law! Hail to the teacher who taught him! Hail to his father who permitted him to be taught! How blessed is he who studies the law! How pleasant is his conduct, how amiable his ways!" But if the conduct did not correspond to the teaching then they said: "Woe to him who has studied the law! Woe to the teacher who taught him! How unlovely is his conduct, how wretched his ways!"

THE CHURCH PRAYER MEETING.

Topic, Nov. 26-Dec. 2. Studying Our Mercies. Ps. 89: 1, 2, 24-34; Isa. 63: 7-9; Eph. 1: 2-12. (See prayer meeting editorial.)

The eighty-ninth report of the British and Foreign Bible Society is an excellent record of Bible work in many lands. The circulation of the Scriptures has steadily increased, last year's total reaching 4,049,700 copies, which is about 60,000 more than that of the preceding

year. The reports of the colporteurs in papal lands especially are of singular interest, and from France, Spain, Belgium and Austria come signs of promise in spite of the opposition of the Roman Catholic clergy, which grows more systematic and bitter year after year. It is something of surprise to learn of the good work which the society has been able to do in Russia during the past year. One of its workers acknowledges the generosity of the railway and steamship companies in that country, remarking that the colporteurs have been granted free passes over thousands of miles of railway and hundreds of miles of river and sea. He says: "There is no pleasanter fact in the history of the latest year than that neither famine nor pestilence has lessened the desire to possess the Word of God."

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Dec. 3-9. Keeping Unspotted from the World. Jas. 1: 27; Rom. 12: 1, 2.

It is difficult to define this term "the world," and more difficult, perhaps, to form a clear conception of the thing for which the term stands. In other centuries, to the saint absorbed in his monastic duties, the world meant everything outside the walls of his habitation. But we have come far from that idea and yet may not have reached an altogether satisfactory and workable theory as to just what our world is against which the apostle bids us be on our guard. We get some help by remembering what Jesus said to His disciples about the kingdom of heaven being not here, not there, but within them. In like manner the world is either without us or within us. In that view of the case one does not necessarily shake the world off when he gives up a certain class of amusements and occupations, or all amusements and occupations, and betakes himself to a solitary place.

The question is a practical one for us all, for close to us is the world of business, with all its exacting duties, its eager competitions, its pursuit after material good. Here, too, is the social world, with its round of obligations and entertainments. Then forever within our own hearts is the awful pull of natural tendencies to sloth and selfishness. In view of this modern environment of ours, how are we to keep ourselves unspotted from the world? The world spirit, the world life, it must be admitted, does leave its marks upon hearts susceptible to it. Before we know it we shall be affected by its shame and its superficiality, its false standards and its artificial values, its doubts and its cynicism, its indifference to spiritual realities and its forgetfulness of human sorrow and need. In short, the mighty rush of the world life after the things that yield transient pleasure and selfish satisfactions is the foe against which contention must be made continually by those who would,

Through the world's long day of strife,
Still chant their morning song.

To remain unspotted one must come under the mastery of Jesus Christ, and let Him fill the soul with the great interests of the kingdom of heaven, let Him teach us to apprise things at their proper values, let Him show us that the only aims worthy of striving for are a pure and simple heart and the power of ministering to others. When the kingdom of heaven enters the heart worldliness is crowded out. The well man can go with safety where it would be sure death for the sick man to venture. The man who is panoplied with Christ's armor can go into the business world and engage in its activities and keep himself unspotted. He can go into the social world and enjoy in a proper fashion its relaxations and keep himself unspotted. He can go in and out freely with his fellows, and though in the world it will not be in him.

Parallel verses: Matt. 5: 13-16; 12: 43-45; 16: 26; John 3: 16, 17, 19; 14: 16, 17; 15: 18-20; 16: 33; 17: 9-19; 2 Cor. 4: 3, 4; Gal. 6: 14; 1 Tim. 6: 6-10; Tit. 2: 11-14; Heb. 11: 27; 1 John 2: 15-17; 4: 4, 17; 5: 4, 5; Rev. 3: 10.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

In China as well as in India there seems to be what Dr. Porter of Pang-Chuang terms "a sort of irruption of the Roman Catholics." In his district the Romanists have inaugurated a new movement, as their position has been strengthened by the liberality of the provincial officials in religious matters. The native priests and persons sent to manage affairs have coaxed the people with large promises, and the result is that many in the villages near our own fields have suddenly become Catholics. Village schools with daily service have been started as well as Sunday meetings. Some of the teachers have even bullied the villagers into giving large sums of money, promising them that they should come to no harm if they enter the church. Of course this state of affairs causes our missionaries much trouble and perplexity. At one village a few of our members are dissatisfied and wish to go over to the Catholics. Nevertheless Dr. Porter writes: "One good result has come out of this movement. The real sincerity of our own members has been shown. The simple purpose of the 'Jesus church,' as we are called, to give men the gospel without any other inducement than the satisfaction of a good life has been made evident."

Only a home missionary knows what it means to have succeeded in erecting eight buildings in little towns on the Western prairies to see four of them burned when they were nearly completed. Such an experience is reported by one of our workers settled at Merritt, Minn., but with a parish including miles of the surrounding country. A neat, new church in Merritt and a parsonage, for which the pastor was obliged to pay out of his own slender means, as well as a hall containing valuable church property, were razed to the ground. The people expected to receive \$500 from the C. C. B. S. when the church was completed, \$300 from the mine owners and more on the dedication day, but now only the debts are left. With indomitable perseverance, however, the brave home missionary goes on with the work in this field, which, he says, is "as needy as the heart of Africa." Already he has put up two and begun a third building since the fire. In the *Home Missionary* he writes: "I shall be fearfully pinched and lack money to go on with; nevertheless, the new church frame is partly raised as I close. I have faith in God."

At an out-station in the Western Turkey Mission has recently been built a new church edifice, which reflects much credit upon the little Greek community of Zinzir Derré. More than a year ago an application was made to the Turkish Government for an official permit to build, and to the surprise of every one it was granted with no pecuniary cost, and now the pretty stone building has been dedicated, a throng of people being present at the exercises. An adjoining residence has been purchased for a parsonage. Some time ago a grant in aid of \$1,100 was received from the station and the little community, with the aid of friends, has been successful in raising a similar amount. The chief architect, who received five Turkish pounds for his services, gave six in aid of the building. Other Greek friends have shown a like generosity, and a contribution taken up at the dedication exercises cancels nearly the whole remaining debt. A cheering incident like this gives us fresh hope for the cause of religious liberty in down-trodden, oppressed Turkey.

A sad story comes from a Turkish missionary who has just returned to Erzroom from a trip to the Kanoos district. Poverty abounds there and hundreds of families face the winter with no provision for it. Flour has advanced to a price more than three times the ordinary rate, and many children have hardly any clothing. Some of the native Christians have made their way over the border to Russia in the hope of bettering their condition, but for those who are obliged to remain the outlook is appalling. The British consul stationed in the region is appealing to his friends in Great Britain, and the American Board officials hope that generous-minded people in this country will send their gifts to Treasurer L. S. Ward, 1 Somerset Street, Boston.

THE WORLD AROUND.

Bishop Tucker's work in Uganda, for a time at least, is ended, and latest tidings report him on his way to England. With much encouragement he reviews the results of the past five months. More than 10,000 gospels have been sold, as well as 25,000 copies of other books and reading sheets. There have been 153 adults and fifty-three infants baptized, nine deacons, four ministers and ten lay evangelists chosen from among the native Christians and two new stations opened, one in Singo and the other in Chagwe. A lasting peace, we trust, has been made with the Roman Catholics, and finally the mission of Sir Gerald Portal has been successfully accomplished and a movement toward the abolition of slavery has been inaugurated. The bishop writes that the people are coming forward for baptism in hundreds and how to deal with them is the problem. The work opened at the new stations is one of promise. At Chagwe Messrs. Baskerville and Crabtree had a congregation of 100 the first Sunday and of 200 the next week. The capital of the Singo district is thickly populated and the people are anxious for instruction. Over 300 books were sold in two days. In the smaller towns, also, there is a demand for instruction and good teachers.

The latest census report of the Madura Presidency contains in the chapter on religion some interesting facts and figures. It may not be generally known what a foothold the Roman Catholics have gained in India. Of the 865,528 Christians in the Presidency, 565,159 are returned as Roman Catholics. The Protestants have increased in a far greater ratio but the Catholics still outnumber them by two to one, approximately. In spite of this fact, however, a noted Hindu, who recently lectured in Boston, in speaking of the religions of India, said Christianity meant for them Protestant Christianity. One of the census commissioners is reported as saying that the reason for the greater numerical strength of the Catholics is that conversion to Roman Catholicism does not mean any radical change of either views or customs.

The figures relating to education in the same census report are worthy of note. In this matter the Christian community, though standing far ahead of the Hindu, taken as a whole, is still backward in many respects. It is very unsatisfactory to learn that, taking males of twenty-five and over, seventy-one per cent. of the Christians, seventy-six per cent. of the Mohammedans and eighty-two per cent. of the Hindus in the Presidency are illiterate. Among women of the same age only nine per cent. of the Christians, one and one-fourth per cent. of the Mohammedans and only one-half per cent. of the Hindus are educated. Those who assert that the Christian community is being over educated should ponder these facts. It has even been stated in the *Madras Mail* that in the matter of female education the members of Nair community are superior to the native Christians.

Literature

BOOK REVIEWS.

LETTERS OF ASA GRAY.

Mrs. Gray, the wife of the eminent botanist, has edited these extracts from her husband's voluminous correspondence and in no better manner could the life and work of Dr. Gray have been portrayed. The story of his career and his remarkable accomplishments is told chiefly in his own words. The work opens appropriately with a brief autobiographical sketch but this deals only with his earlier life. If he intended to finish it he was prevented from doing so. But the failure is comparatively unimportant because the modesty of the great man was such that he could not be depended upon to do anything like justice to himself. Nor has Mrs. Gray failed to illustrate his own spirit. No reader can help feeling that the work has been done in a way which would be most acceptable to him, were he here to read it, and there can be no higher commendation.

Dr. Gray unquestionably was unsurpassed—it may not be too much to say that he was unequaled—in his own department of science by any American and there were few, if any, Europeans who were his peers, a fact conceded by none more readily than by those who most closely approximated his degree of learning. Harvard University and American scholarship in general owe him a debt never to be forgotten. As a patient explorer and discoverer, an analyst and classifier, a teacher and popularizer of botanical knowledge, and a prolific and trustworthy author he won recognized and well deserved fame. He must have known more or less intimately every living botanist of repute, and his correspondence reveals their universal and warm regard for him both as a scientist and a man.

Quite apart from their scientific interest Dr. Gray's letters also are abundantly worth being printed for permanent preservation. They are uniformly genial and bright. They reveal a winning personality, a warm heart, a fondness for friends and even for animals, a patriotism and a devout Christian faith which every reader will admire. Dr. Gray was an unusually attractive man and, as his circle of friends included many of the men and women best worth knowing in Europe as well as at home, and as many of their letters to him are interspersed among his in these volumes, the reader finds his time to be employed as enjoyably as profitably. Several likenesses of Dr. Gray increase the value of the work which the publishers have brought out substantially and handsomely. [Houghton, Mifflin & Co. \$4.00.]

RELIGIOUS.

We have read Dr. G. D. Herron's most recent book, *The New Redemption* [T. Y. Crowell & Co. 75 cents], with mingled admiration and regret—admiration for its motive, its earnestness, its powerful presentation of some important truths and its glowing eloquence, and regret that its power of the largest usefulness should be diminished by an occasional lack of sufficient discretion. We take exception to the statement that "competition is not law, but anarchy." This is much too sweeping for a general assertion. It depends upon circum-

stances. There is competition and competition. It is equally an exaggeration to say that "because sin has entered into the world some have little and some have much." The world might not be any better if none possessed little and none much. Its moral and spiritual state would be very different from the present but not necessarily improved, and to say this is not to approve of such radical inequalities of fortune as now exist. We object similarly to such declarations as these, that "what we have been accustomed to call economic laws is the lawlessness of society," and that "as an institution the church is not Christian; it misrepresents Jesus Christ." The grain of truth in such utterances is not large enough to warrant such extravagant presentations of it. They give incorrect impressions and thus hinder the perception of the precise facts. This volume therefore needs to be read cautiously. It abundantly deserves to be read and pondered, and it will do good, but some of its statements may not safely be accepted as made.

A clear, graphic and very helpful book adapted to aid the understanding of the condition and history of the early Christian church is Mr. O. J. Thatcher's *The Apostolic Church* [Houghton, Mifflin & Co. \$1.25]. It is scholarly without being pedantic, discriminating, and written in a popular, readable manner. It is much like the account which a learned Christian scholar would give in conversation with some inquiring young person of intelligence. It deals fairly with controverted points and keeps true to its purpose to state the simple facts and so as to let them do much of the work of making their impressions. It deserves a wide circulation and young people will derive much help from it although their elders also will not fail to enjoy it.—The current volume of *Sermons by the Monday Club* [Cong. S. S. Pub. Society. \$1.25] is the nineteenth. This fact alone is sufficient proof of the recognized merit of the expositions of the Sunday school lessons annually offered by the members of this club. We need only say that they have done their work once more with their customary aptness and vigor and the circle of their readers must increase steadily and permanently.

Christ the Central Evidence of Christianity [Fleming H. Revell Co.], by Principal Cairns, D. D., takes title from the second of the six essays which it includes. The first is a defense of belief in miracles, the third asserts the success of Christianity and deals with modern and insufficient explanations of it. The fourth is a study of the Present State of the Christian Argument from Prophecy. The fifth disputes the credibility of the evolution of Christianity from merely natural sources, and the last is an Argument for Christianity from the experience of Christians. The book is a useful addition to offensive and defensive Christian literature.

Rev. F. B. Meyer's *The Way into the Holiest* [Fleming H. Revell Co. \$1.00], being a series of expositions of the epistle to the Hebrews, brings human learning and spiritual wisdom to bear upon the great theme of our Lord's sacrifice and upon the lessons of the subject to human hearts. It is eminently practical and wholesome and very winningly written.—Dr. Pentecost's book, *Bible Studies* [Fleming H. Revell Co. \$1.00], containing comments on the International

Sunday school lessons for next year, shows traces of too hasty workmanship but nevertheless will be found a thoughtful and suggestive study of the text week by week and adapted to successful general use.

To many Rev. T. A. Hyde's conception of Jesus in his volume *Ecce Orator! Christ the Orator* [Arena Publishing Co. \$1.25] will appear overwrought. Probably few ever conceive of Christ as an orator but rather as a conversationalist even when addressing considerable audiences. If Mr. Hyde's book be understood as an argument that Jesus was an orator in the usual sense of that word, it is not conclusive. But the author of course has the right to his own opinion and upon it as a basis he has built up a fervid, interesting and suggestive structure which many ministers will find helpful and which others also will read with enjoyment and advantage.—It is a decided contrast to open Rev. M. J. Savage's *Jesus and Modern Life* [George H. Ellis. \$1.00], to which Prof. C. H. Toy has supplied the introduction. The volume contains a course of sermons in which the actual beliefs and teachings of Jesus are studied in relation to the earlier thought of the world and also to current religious problems. Mr. Savage, as usual, occupies the point of view of the extremely radical wing of Unitarians, and makes some assumptions and reaches some conclusions which we cannot indorse. The book is of value as an illustration of the work of the school of Biblical critics to which the author belongs, and we heartily concede his purpose to be candid and careful.

Something more than forty of the short articles of Prof. W. G. T. Shedd, D. D., written originally for religious journals or for special occasions, compose a volume called *Orthodoxy and Heterodoxy* [Charles Scribner's Sons. \$2.00]. It is indeed, as it is termed, a miscellany, although all but a few of its contents are religious, the remainder dealing with patriotic themes. They reveal the logical and theological ability as well as the consecrated manliness of their lamented author.—*Divisions in the Society of Friends* [J. B. Lippincott Co. 50 cents], by T. H. Speakman, was published first in 1869 in reply to an editorial in the *Friends' Review* and the author opposes extreme loyalty to the principle of non-resistance. It has been thought worth while to reprint the book somewhat enlarged and somewhat more aggressively.

Miss Rose Porter excels in a certain kind of religious writing. She discerns and suggests skillfully the deeper and more spiritual significances of common events and experiences and her successive books respond to wants of which everybody is conscious often and are genuinely helpful. *Life's Everydayness* [Fleming H. Revell Co. 75 cents], her new volume, is addressed particularly to women and they will value it.—We approve of *Uplifts of Heart and Will* [George H. Ellis. 50 cents], a little volume of ethical meditations and aspirations by J. H. West, who seems to be a Unitarian minister, and commend it so far as it goes. But its timid shrinking from alluding to God in direct terms and its apparent anxiety to gratify the sense of the need of prayer without actually praying are pitiable and almost ludicrous. The author seems uncertain whether there be any God and whether,

if there be, it is safe and wise to address Him. Such a hesitating manner of approaching the Deity is neither reverent nor profitable.

POETICAL.

The Great Remembrance, the opening poem in Mr. Gilder's new book, *The Great Remembrance and Other Poems* [Century Co. \$5 cents], is his inspiring and appropriate contribution read at the annual reunion of the Army of the Potomac in Faneuil Hall, Boston, on June 27 last. Several, if not many, of the other contents of the book also have been given to the public already. That they have been wrought carefully is plain yet they do not lack simplicity nor can their beauty and sometimes stateliness of form distract attention from their serious and more than passing significances. We do not sympathize with the sad and almost hopeless tone of the closing poems. If Irrevocable embodies the poet's real conviction, he has failed to read this life truly.—The new edition in two handsome and convenient volumes, of Mr. Horace P. Chandler's *The Lover's Year-Book of Poetry* [Roberts Bros. \$2.50] is very tempting. Its contents have to do with married life and child life, and there is a poem for each day of the year. The editor has gleaned from the best authors and on a liberal scale and the result is a charming pair of books for the household.

Messrs. Houghton, Mifflin & Co.'s new edition of Longfellow's *The Hanging of the Crane and Other Poems of the Home* [\$1.50] is printed and bound beautifully and has some excellent illustrations. Its white and gilt covers attract the eye and its interior justifies examination. It is well adapted to become a holiday favorite.—Col. T. W. Higginson and Mrs. Higginson offer to the world under the modest title, *Such As They Are* [Roberts Bros. \$1.00] some two-score poems, of which more than half already have been published in one or another periodical. They are simple but stirring, often uttering in verse the suggestion of some fact in itself only commonplace yet rich to the poet's insight in lessons. But for the classification it would be hard to say which author wrote any given poem, but neither need be reluctant to be credited with any of these verses.—One thinks more of the significance and cares less for the metrical forms of Louise Imogen Guiney's poetry than in the cases of most poets, and this is true of her volume *A Roadside Harp* [\$1.00] which Houghton, Mifflin & Co. have published in a somewhat odd but very taking style. The author is so true a poet that she causes the reader to lose himself in her verse and to forget to criticise. The book is delightful. Whether in the manner of the ballad of old or of the sonnet or some other, she speaks from her heart to the hearts of her fellowmen and always with impressive power. Her tribute to T. W. P.—doubtless the late T. W. Parsons—exhibits her skill in saying much in little and with felicity.

Mrs. Margaret E. Sangster's poetry, although less profound in meaning on the whole, is similarly apt in touching the heart. It puts one's own experiences and thoughts into verse. It is broad in range of themes and quite diversified metrically and uniformly of a high order. Some of the religious poems in her new book, *On the Road Home* [Harper & Bros. \$1.25], appeared first in

our own columns and few, if any, modern poets have a warmer place in the regard of thousands of readers.—In spite of some rubbish in James Whitcomb Riley's *Poems Here at Home* [Century Co. \$1.50] it sells, and apparently for a somewhat high price, because its verses are pitched on a widely popular key. It just suits the plain people who do not bother about culture and are simple, sensible, warm-hearted and easily pleased. Some of the poems are in a deeper vein than the others and many are hardly more than illustrations of dialect.

Mr. L. K. Harlow's collection of *The World's Best Hymns* [Little, Brown & Co. \$1.50] which the compiler illustrated in his most acceptable manner and to which Prof. J. W. Churchill supplied the introduction came out originally a year ago and now is reissued as it abundantly deserves to be. It is a fine collection of hymns chosen with excellent discrimination and now enlarged by the addition of a number of hymns of equal value with those at first selected. It makes a remarkably attractive book for the home.—Miss Rose Porter has edited a little book of choice selections from Tennyson's poems which she has entitled *Immortelles* [D. Lothrop Co. \$1.00]. They are familiar, of course, but are the more sure of public favor in this new form.

STORIES.

Mr. Crawford's most recent book, *Marion Darche* [Macmillan & Co. \$1.00], treats of an unhappy marriage and of some results of an earlier attachment on the part of the wife. It is not unsavory yet it is neither specially edifying nor strikingly agreeable. But it does possess the interest inherent in the delicate and shrewd portrayal of several positive and contrasted characters.—Lynde Palmer's young people in *A Question of Honor* [Dodd, Mead & Co. \$1.25] are bright and the moral of the story is sound while its course is entertaining. If the impertinence of one of the boys to the heroine's aunt seems to be condoned unduly by the author, it is only because of her hearty love for what is healthy and sound and aspiring toward goodness. But that aunt is certainly overdrawn. All turns out well, of course, after vicissitudes which teach their lessons.

Two recent paper-covered novels are Rev. Dr. William Adams's *Born in the Whirlwind* [Arena Publishing Co. 50 cents] and E. Werner's *Clear the Track* [International News Co. 50 cents], translated by Mary S. Smith. Dr. Adams's story deals with life in one of our own Southern States and is not only sensational but crude. Yet it possesses considerable power. If the plot were simpler and the style more natural it would be a better work. It is stated to be founded largely upon fact. The author of *Clear the Track* also has used exciting material with a bold hand and with a more assured sense of power. From the literary point of view this is the superior piece of work and in some particulars it is specially fresh and impressive.

Light on a Dark Path [American S. S. Union. \$1.10], by Alida W. Graves, is a rather somber story, but is written distinctly in the hope that many mourners will read it and will be cheered and strengthened thereby. This is a noble purpose and we do not doubt that it often will be at-

tained.—From the same source comes Sarah J. Jones's book, *None Other Name, or The Blacksmith of Minnaberg* [\$1.00], a short historically interesting and religiously helpful book. Its readers will learn to understand better and to prize more highly the fruits of the Reformation.

MISCELLANEOUS.

Prof. Barrett Wendell's latest volume, *Stelligeri and Other Essays Concerning America* [Charles Scribner's Sons. \$1.25] contains seven papers. The first was suggested by the stars set against the names of deceased graduates in the quinquennial catalogue of Harvard University. Others are *The Four American Centuries*, an address before the public schools of Worcester, Mass., on Columbus Day, Oct. 21, 1892; *The New England Puritans*, read before the American Historical Association; *Were the Salem Witches Guilty?* read before the Essex Institute at Salem; *American Literature*, an address at Vassar College; John Greenleaf Whittier, written for the American Academy of Arts and Sciences; and Mr. Lowell as a Teacher, which came out in Scribner's two years ago. Each of these essays is striking in one or another way. The most carefully wrought is the Vassar address, the most original is that on the Salem witches, and the most likely to interest the general reader is that on Mr. Lowell. The author gives his readers abundant material for their own thinking and in a very pleasant manner.

The Century Company is accustomed to publish now and then a collection of proofs of its most striking illustrations and has just brought out one of the best, *The Century Gallery* [\$1.50]. It contains sixty-four examples of the masterly work with which the *Century* and the *St. Nicholas* have made the public familiar for years. Among them may be named Frederic Remington's Moving the Led Horses, engraved by J. W. Evans; G. F. Watts's Love and Death, engraved by T. Cole; D. M. Bunker's The Mirror, engraved by W. B. Closson; Kenyon Cox's portrait of Augustus St. Gaudens, engraved by J. E. Whitney; J. F. Millet's The Sheep-Shearers, engraved by W. B. Closson, and Sir Joshua Reynolds's likeness of Miss Frances Harris, engraved by W. B. Closson. The volume is well adapted to popular taste in the choice of subjects while it also will delight the cultured in art matters by the blended delicacy and power with which its pictures are executed.

The author of *The Jews of Angevin England* [G. P. Putnam's Sons. \$1.25], Mr. Joseph Jacobs, himself a Jew, has studied diligently the most ancient available public records and other documents and has collected and arranged chronologically in this book every allusion to the Jews which he has been able to discover from the earliest times down to the year 1206 when England's loss of Normandy formed an important epoch in the internal history of the Jewish communities in England. His researches have secured him much unique and important material of many different kinds. He has made no attempt to weave it into a narrative but simply has put it on record in an orderly manner. No one can read it, however, without learning much about the condition and character of the Jews during the centuries considered and in a most impres-

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sive manner, for Mr. Jacobs conducts his readers directly to original sources. A valuable appendix, etc., adds largely to the availability of the book and there are a few illustrations.

Mr. Sidney Webster's *Misuse of Legal Tender* [D. Appleton & Co. \$1.00] is a timely little treatise in which it is urged that the real cause of the present financial depression "is the misuse of legal tender in and since 1862, the vindication by the Supreme Court of that misuse, and the possibility of new legislation in the same direction which will impair or modify the obligation, expressed or implied, of existing contracts." We can only take space to commend Mr. Webster's clear and instructive discussion of his topic.—Mrs. Josephine S. Lowell's study of some methods by which industrial peace has been sought and gained in many large industries both here and abroad is entitled *Industrial Arbitration and Conciliation* [G. P. Putnam's Sons. 75 cents] and also is a well-timed and most suggestive book. It contains many important facts and figures and is temperate and judicious. It is one of the excellent Questions of the Day series.

Mr. P. J. Hamilton's *Rambles in Historic Lands* [G. P. Putnam's Sons. \$1.75] are of interest chiefly to the author and his friends. The experiences of the happy pair—it was a wedding tour—do not appear to have been in any respect striking and, if truth must be told, the writer descends to the level of the utter commonplace too often. The volume is largely based upon the guide-books and is much below the level of most modern works of the sort.—Mr. P. G. Hubert, Jr., is the author of *Inventors* [Charles Scribner's Sons. \$2.00], the latest volume in the Men of Achievement Series. Franklin, Fulton, Whitney, Howe, Morse, Goodyear, Ericsson, McCormick, Edison, Bell and others are described briefly but sufficiently and interestingly and there are illustrations.—A new volume of *Littell's Living Age* [Littell & Co. \$2.75] is out. It contains the numbers for July, August and September last. It is as attractive as ever.

David Swing has a permanent hold upon public attention and many of his utterances deserve special remembrance. One of his admirers, Miss Mary E. Pratt, has made a selection from these and published them in a little book tastefully printed and bound and called *Art, Music and Nature* [Searle & Gorton. \$1.00]. It will be a gratification to many readers.—Messrs. Maynard, Merrill & Co. send us a copy of the 1859 edition of Mr. Ruskin's work, *The Elements of Drawing in Three Letters to Beginners* [\$1.50], with illustrations by the author. It has been reprinted in whole or in part a number of times and now is issued in response to a demand for it in the form in which it came out in 1859, no change being made except by adding an index.—Thomas Whittaker is the publisher of *A Handbook for Sewing School Teachers* [35 cents], a revised and enlarged edition of written instructions in use for some time in Emmanuel Chapel Industrial School in New York City. It will be appreciated elsewhere.

Among recent minor but attractive publications may be mentioned *Pools in the Sand* [L. Prang & Co.], by Margaret May, a pleasant poetical rendering, with colored illustrations, of one of Phillips Brooks's striking

expressions; *Madonnas of the Smoke or Our Mary's Meadow* [A. D. F. Randolph & Co. 25 cents], by Emily M. Morgan, a charming and practically inspiring little sketch; *The Wise Men of the East, The Crowning Day, Our Saviour King, Christmas Annual, and Recitations for Christmas, No. 4* [Biglow & Main Co.], the titles of which indicate their character; a poetical travesty on The Old Oaken Bucket called *Dot Long-Handled Dipper* [L. Prang & Co. 50 cents], by C. F. Adams ("Yaweb Straus"), unique in being in the actual form of a dipper. It is illustrated amusingly; the *Directoire Calendar for 1894* [Frederick A. Stokes Co. 50 cents], in the shape of a screen and with costume pictures; and also *A Calendar of Favorites* [\$1.00] having colored designs of children by Maud Humphrey, and a very odd and quaint *Chinese Lantern Calendar* [75 cents] from the same house.

NOTES.

—The Scriptures in whole or in part have been printed in 354 different languages or dialects. The American Bible Society has aided in translating, printing or distributing in ninety-five of them.

—Prof. R. T. Ely's *Taxation in American States and Cities*, published by T. Y. Crowell & Co., has been translated into Japanese by Dr. Iyenaga and Mr. Shiozawa and will soon be printed in that language.

—Special attention has been given of late in England to the collection of autographs and Messrs. Sotheby, Wilkinson and Hodge, of London, says the *Bookman*, have had several sales of nothing but autographs. As the sales appear to have been by auction the prices in their catalogue probably are those at which the autographs named were taken. Three different letters by Mrs. Browning brought \$23.75, \$35 and \$21.50 respectively. One by Bulwer went for \$8, several by Burns for from \$42 to \$135 each, one by Byron for \$42, two by Carlyle for \$10.50 and \$11.25, two by Coleridge for \$1.25 and \$7.50, two by Cowper for \$5.50 and \$24.37, one by Charles Darwin for \$12.50, one by Lord Beaconsfield for \$3.75, twenty-four by George Eliot together with fifty-one and a manuscript by G. H. Lewes for \$325, one by Napoleon I. for \$6.25, and one by Ralph Waldo Emerson for \$21.

—In the October *Bulletin of the Public Library of the City of Boston* are several re-publications, called "broadsides," of documents relating to the American Colonies. They possess much interest. One is an order of the Lieutenant Governor, Council and Assembly of this State offering bounties for Indian scalps and prisoners, dated May 27, 1696. Another is a facsimile of the third single publication of a newspaper character published in America. It has no title, contains the substance of the latest foreign mails, and bears date Sept. 27, 1697. The third includes an address of Boston merchants and others to Governor Hutchinson upon his recall, dated May 28, 1774, and also a protest against this address, which oddly is dated May 24, together with the names of both signers and protesters. A forth is a proclamation to the loyal citizens of Boston issued by General Howe upon superseding General Gage in command of the British troops after the battle of Bunker's Hill. Its date is Oct. 28, 1775.

BOOKS OF THE WEEK.

Lee & Shepard. Boston.
THE RIME OF THE ANCIENT MARINER. By S. T. Coleridge. pp. 57. \$2.00.
I HAVE CALLED YOU FRIENDS. By Irene E. Jerome. \$2.00.
Houghton, Mifflin & Co. Boston.
THE OLD GARDEN. By Margaret Deland. pp. 114. \$4.00.

Leach, Shewell & Sanborn. Boston.
THE PRIVATE LIFE OF THE ROMANS. By Harriet W. Preston and Louise Dodge. pp. 167. \$1.25.
Ginn & Co. Boston.
LITTLE PEOPLE'S READER. By Georgia A. Hodskins. pp. 107. 30 cents.

W. A. Wilde & Co. Boston.
SELECT NOTES ON THE INTERNATIONAL LESSONS FOR 1894. By Rev. F. N. Peloubet, D. D., and M. A. Peloubet. pp. 332. \$1.25.
J. L. Hammatt. Boston.

BOSTON COLLECTION OF KINDERGARTEN STORIES. Written and collected by Boston Kindergartners. pp. 116. 60 cents.

Fleming H. Revell Co. New York.
ICELANDIC PICTURES. By F. W. W. Howell, F. R. G. S. pp. 176. \$3.20.
FOREIGN MISSIONS AFTER A CENTURY. By Rev. J. S. Dennis, D. D. pp. 368. \$1.50.
NAMESAKES. By Evelyn Everett-Green. pp. 411. \$1.50.
NEMO. By Mrs. O. F. Walton. pp. 192. \$1.00.
CONFIDENTIAL TALKS WITH YOUNG WOMEN. By L. B. Sperry, M. D. pp. 137. 75 cents.
SWEET FIRST FRUITS. Translated by Sir William Muir, K. C. S. I. pp. 176. \$1.00.
WISE SAYINGS. By W. A. Clouston. pp. 134. 75 cents.

Dodd, Mead & Co. New York.
THE RIVALS. By Richard Brinsford Sheridan. pp. 184. \$3.00.
THE BOW OF ORANGE RIBBON. By Amelia E. Barr. pp. 371. \$2.50.
WILLIAM JAY AND THE ABOLITION OF SLAVERY. By Bayard Tuckerman. pp. 185. \$2.50.
THE HISTORY OF A BEARSKIN. From the French of Jules de Marthol. pp. 190. \$1.50.
THE AMERICAN GIRL AT COLLEGE. By Lida R. McCabe. pp. 194. \$1.00.
THE ROSE OF LOVE. By Angelina Teal. pp. 22. \$1.00.

Charles Scribner's Sons. New York.
TRIUMPHANT DEMOCRACY. By Andrew Carnegie. pp. 549. \$3.00.
THE COURT OF LOUIS XV. By Imbert de Saint-Amand. pp. 285. \$1.25.
EVENING TALES. By Frederic Ortoli. Translated by Joel Chandler Harris. pp. 280. \$1.00.

Henry Holt & Co. New York.
HEINRICH HEINE'S LIFE. Told in His Own Words. Edited by Gustav Karpeles. pp. 375. \$1.75.
THE DAYS OF LAMB AND COLERIDGE. By Alice E. Lord. pp. 381. \$1.25.

NOVEL NOTES. By Jerome K. Jerome. pp. 255.

T. Nelson & Sons. New York.
IN THE DAYS OF CHIVALRY. By Evelyn Everett-Green. pp. 562. \$1.75.
TORCH-BEARERS OF HISTORY. By Amella H. Stirring. pp. 166. 80 cents.

Frederick A. Stokes Co. New York.
FRANKIE BRADFORD'S BEAR. By Joanna H. Mathews. pp. 253. \$1.25.
THE TABLE TALK OF MARTIN LUTHER. pp. 141. 75 cents.

E. P. Dutton & Co. New York.
GRANNY'S WONDERFUL CHAIR. By Frances Browne. pp. 94. \$2.00.
THE STORY OF AUNT PATIENCE. By Mary D. Brine. pp. 110. \$2.50.

Thomas Y. Crowell & Co. New York.
BOSWELL'S LIFE OF JOHNSON. 2 vols. pp. 506 and 609. \$2.00.

The Christian Literature Co. New York.
THE RELIGIOUS FORCES OF THE UNITED STATES. By H. K. Carroll, LL. D. pp. 449. \$2.50.
THE LIGHT PRINCESS AND OTHER FAIRY TALES. By George MacDonald. pp. 305. \$1.75.

Thomas Whittaker. New York.
CATHEDRALS OF ENGLAND. By Archdeacon F. W. Farrar. D. D. pp. 351. \$1.50.

Funk & Wagnalls Co. New York.
JOHN B. GOUGH. By Carlos Martyn. pp. 336. \$1.50.
George Gottsberger Peck. New York.

ON THE CROSS. By Wilhelmine von Hillern. pp. 442. \$1.00.

Richmond, Croscup & Co. New York.
AN UNKNOWN HEROINE. By L. E. Chittenden. pp. 314. \$1.50.

J. B. Lippincott Co. Philadelphia.
QUECHUA. By Elizabeth Wetherell. pp. 642. \$1.00.

PAPER COVERS.
J. B. Millet Co. Boston.

FAMOUS COMPOSERS AND THEIR WORKS. Edited by J. K. Paine, Theodore Thomas and Karl Klauser. Parts 21-24. 50 cents each.

Thomas Whittaker. New York.
THE BABY'S STOCKING. By Mrs. G. A. Paull. 20 cents.

D. Appleton & Co. New York.
DIANA TEMPEST. By Mary Cholmondeley. pp. 333. 50 cents.

Five Points House of Industry. New York.
FOURTY YEARS AT THE FIVE POINTS. By W. F. Barnard. pp. 79. 50 cents.

Howard Publishing Co. Detroit.
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October. CRITICAL REVIEW.
November. BOOKMAN—BOOK REVIEWS.—PHRASELOGICAL JOURNAL.—POPULAR ASTRONOMY.—BLUE AND GRAY.—UNIVERSITY EXTENSION.—CHRISTIAN LITERATURE AND REVIEW OF THE CHURCHES.—EXPOSITOR.—GOOD HOUSEKEEPING.—PHILOSOPHICAL REVIEW.—FORTNIGHTLY.—SILVER CROSS.—MUSIC REVIEW.—NINETEENTH CENTURY.

December. QUIVER.

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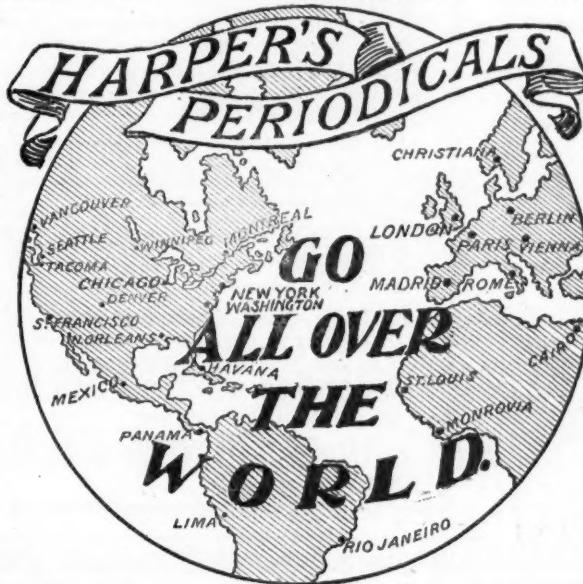
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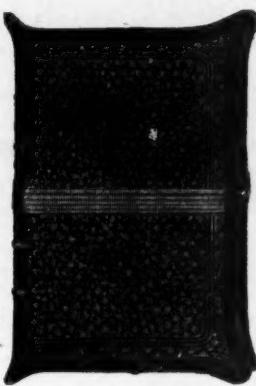
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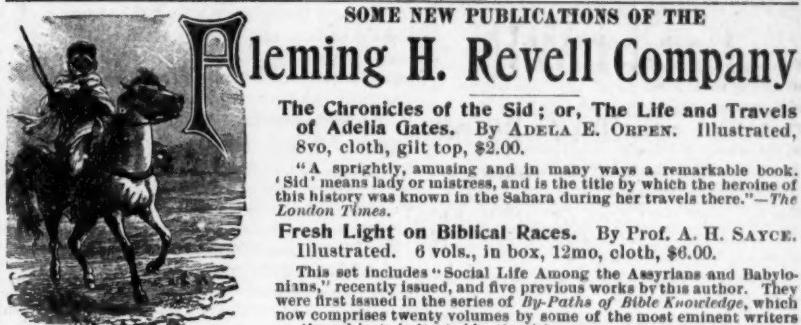
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News from the Churches

PASSING COMMENT.

The report from New London, Ct., is a good testimony to the value of the right kind of primary class teaching.

The lecture course arranged by the young men's club or women's circle has a mission to the country towns that the churches can hardly afford to neglect.

The efforts of the Cleveland ministers and churches to get in sympathy with working men and to look at the church and labor problems from their point of view must bring home wholesome truths to both.

It is not bad economy for hard times to turn the opera house into a church.

The church learning from the Y. P. S. C. E. in the matter of fellowship meetings and union sociables may prove to some anxious souls that the younger organization is not simply a sponge.

The association that has voted to hang in the vestibule of all its churches a placard announcing that one dollar is expected for home missions from each member has evidently studied with commendable perspicacity the passage, "Because of . . . importunity he will give him whatsoever he needeth."

Last year a church at its midweek prayer meeting just before Thanksgiving brought all kinds of food supplies as a thank offering. From these, baskets were sent out to the needy on Thanksgiving Day, and a kind of grocery dispensary was carried on for the greater part of the year from the residue.

A NEW COLLEGE PASTOR AT AMHERST.

The beautiful college church at Amherst, endeared to the sons of the college by so many inspiring memories, was the scene of a notable assemblage last Friday, when representatives of the local churches and other friends of the institution came together to install Rev. J. E. Tuttle, D. D. The large council, of which Rev. M. Burnham, D. D., was moderator, exhibited in its make-up the strength and wisdom of Connecticut Valley Congregationalism, and the exercises of the afternoon maintained a pitch of excellence seldom sustained on an occasion of this sort.

The candidate's statement was a strong, well-balanced setting forth of his personal beliefs rather than an elaborate or ambitious theological document. Decidedly conservative in its basis, it was yet free from conventional terminology and tolerant in its spirit. In regard to the atonement he said, "All the atoning work of Christ the Bible does not put for me in one definite expression nor have the theologians outdone the writers." "Jesus is portrayed first of all neither as a perfect example nor as an unsurpassed teacher, but as the Redeemer from sin." In regard to eschatology he said: "Nowhere does the Bible give me reason to suppose that at the final coming of Christ all will have accepted Him, but rather that before the judgment bar on high will stand with the redeemed many yet in sin." "The more I study the Scriptures the deeper my conviction that character is formed in this life for all eternity." The council was greatly pleased with Dr. Tuttle's statement and manner, and only a question or two were asked him.

Several of the participants in the installation exercises, which continued with unabated interest for three hours, were graduates of the college. The sermon by Dr. C. H. Parkhurst, from the text, "If any man speak, let him speak as the oracle of God," was a characteristically trenchant plea that the minister receive his message at first hand from God. The installing prayer was offered by a former pastor of the church, Rev. T. P. Field, D. D., who is still an honored resident of the town. President Franklin Carter, in extending the

greetings of sister colleges, spoke with great felicity and force, emphasizing the thought of the supremacy of Christ in all our New England colleges. Dr. Wolcott Calkins charged the pastor and Rev. N. Boynton the people, while the hand of fellowship was extended by Rev. F. S. Goodspeed of the Village Church, and Hon. S. B. Capen, in bringing the salutations of the church in Jamaica Plain, which yielded Dr. Tuttle to the call of Amherst, urged him to inculcate patriotism in the minds of the students.

Dr. Tuttle began his new work at the opening of the college year, and has already acquired an influence which promises much for the religious life of the college. He intends to have a personal conference with each student at least once during the year, and will aim to develop the church life and bring it into closer touch with the neighboring churches.

H. A. B.

NEW ENGLAND.

Boston and Vicinity.

There was a full attendance of ministers at Pilgrim Hall last Monday morning to hear Dr. G. C. Lorimer on The Evangelistic Church. He asserted his belief that no other church is worthy of the name; also, that the place of the evangelist is in new communities or where religious interest has died out, but that a church of ordinary strength and equipment should be its own evangelist, and that pastor and people working together may produce the best and most lasting results. Their methods should be both spiritual and Congregational, relying chiefly on the Holy Spirit, and throwing the burden of personal work upon the church members, thus helping them to a higher plane of Christian life. The speaker enlivened his address by many apt illustrations, and held the interest of his audience throughout. Resolutions expressing sympathy and sorrow were passed on the death of Prof. T. C. Pease of Andover Seminary, after which Mr. Booker T. Washington spoke briefly on the value of two industrial conventions held recently at Tuskegee Institute, Alabama.

Dr. Smith Baker was welcomed by large congregations to his new pastorate at Maverick Church, East Boston, last Sunday.

Rev. A. W. Archibald, D. D., pastor of the Hyde Park church, preached his first anniversary sermon Sunday, reporting forty-six accessions, the payment of an indebtedness of \$2,000, and the improvement of the parsonage at an expense of \$600. For three successive Sundays the Sunday school attendance has been over 500.

Massachusetts.

Rev. C. W. Huntington of High Street Church, Lowell, has begun a series of sermons on the Apostles' Creed.—Much interest is shown in the work for the Greeks. The First Church has a class which meets twice a week for the study of the English language; the Brotherhood of Andrew and Philip gave a reception to them on Nov. 15.—The Highland Church is holding cottage prayer meetings with good results.

At the meeting of the Worcester Central Association, Nov. 14, Rev. W. R. Buxton, for a year pastor of the Unitarian church in Westboro, was granted a license to preach. His statement of belief was strikingly clear, logical and complete, and the account of religious experience impressive. Mr. Buxton's early life was in an evangelical church, where he experienced a distinct conversion. Coming under the influence of Dr. Channing's writings, which attracted him by their spiritual rather than doctrinal teachings, he studied at Harvard Divinity School and began his ministry as a conservative Unitarian. His letter resigning his Unitarian charge describes the change which came to him within the first few months of his pastorate. "I have found that in insisting upon deep religious convictions and earnest consecration as the supreme duty of every Christian, I was placing myself against the dominating tendency of the Unitarian body and gradually coming to the evangelical position. I believe in earnestness in behalf of the gospel at home and abroad. I am, however, convinced that behind all true worship and work there must be large and sufficient beliefs and deep convictions. Such beliefs and convictions I do not find to be common with Unitarians. The Unitarian Church has undoubtedly helped to make the world more liberal and charitable, but today I do not find it standing for any great essential which other churches have

not, and I certainly find it lacking in many great essentials which other churches have."

The Hampshire Conference met at Hatfield last week, every church being represented. The work of the C. S. S. and P. S. and of home missions was presented by Messrs. Marsh and Shelton, respectively, and Mr. Moody's Chicago campaign was reviewed by various speakers. A pleasant surprise was the presence of Rev. W. C. Pond, D. D., of San Francisco, who gave an instructive address on the Chinese work in his city.

The Berkshire South Conference was held Nov. 14 at Great Barrington. The most important business was the adoption of resolutions commanding the formation of the Ministerial Bureau and calling for the requested offering of three cents per member to aid in its support. It was also unanimously voted that, annually, in connection with the celebration of the Lord's Supper by the conference, a collection be taken for the Ministerial Aid Society in our own State. Rev. S. T. Livingston presented some of the lessons to be learned from the pages of the Year-Book. This has become a standing topic of the annual meeting and its presentation and discussion is considered one of the most important, suggestive exercises. Rev. F. L. Ferguson spoke in behalf of the A. E. S. A discussion of signs of promise in the Columbian Exposition and its surroundings, in the country at large, in recent political events, and in the local churches was full of interest. These addresses were brought to a focus by answering the question, What Ought We Then to Do This Winter in Our Churches?

Maine.

A series of meetings is being held in Mechanic Falls. The pastor, Rev. Frederick Newport, is assisted by Rev. G. M. Howe and others.

The annual course of lectures under the auspices of the Central Club, Bangor, includes in its list of lecturers Presidents Whitman and Harris and Prof. H. L. Chapman of Maine colleges, Col. T. W. Higginson, Rev. E. P. Parker, D. D., Professor Hamlin of Columbia College and Mrs. Livermore.

Dr. N. H. Whittlesey of the Ministerial Relief Fund is conducting a two weeks' campaign in Portland. He gave an admirable address before the Congregational Club, Nov. 13, on The Churches and Their Veterans. Last Sunday he preached in Williston, Second Parish, and Woodford Churches, receiving in Williston Church a collection of \$250. —Beginning in November each year the St. Lawrence Street Church conducts Sunday evening choral services through the winter, with increasing numbers and interest.

New Hampshire.

Misunderstanding has arisen concerning the closing of the church in Newmarket from the fact that the population is increasing. The increase, however, is chiefly among the Catholics. At the close of his pastorate, during which a debt was removed, extensive repairs made on the church building and over \$3,000 raised, Rev. J. L. Harris was presented with a purse of \$75. He has removed to Everett, Mass.

Rhode Island.

Rev. J. C. Alvord read a paper on the Andover Houses at the Ministers' Meeting in Providence.—The new Swedish house of worship at Compton was dedicated the first of the month, Rev. F. H. Adams and State Missionary Woodworth taking the leading parts in the services. The pastor is encouraged in his work, being supported with a membership of fifty.

Connecticut.

The church at Central Village observed the week of prayer for young men, beginning Nov. 12, utilizing the various agencies of the church at each meeting, the Y. P. S. C. E., the W. C. T. U., the King's Daughters, the church and the Sunday school.—A local conference at Plainfield, Nov. 8, discussed The Church: Its Beginning, Its Present Condition, Its Future.—During forty years 1,000 have come into the First Church, New Haven, on confession, from the primary class.

Rev. W. L. Phillips, D. D., of the Church of the Redeemer, New Haven, is preaching a series of Sunday evening sermons on the Life of David, with special musical programs. The large audiences include many not members of this church.—Rev. J. E. Twitchell, D. D., of the Dwight Place Church is preaching a series of evening sermons on the Home.

The church building in Wapping, after having been closed for eight weeks, was rededicated Nov. 12, greatly improved by repairs and changes.—Twenty-one members were received, Nov. 5, to the church in Shelton, fourteen on confession.

Rev. F. P. Bachelor of Hockanum delivers a short sermon at the close of the young people's evening meeting.—A Boys' Brigade, with thirty-five members, has been organized in connection with the Sunday school at East Hartford. A reading-room and gymnasium are to be provided in the church buildings.

MIDDLE STATES.

New York.

The Black River and St. Lawrence Association met with the church at Richville, Nov. 14, 15. The principal subjects discussed were How Can We Interest the Congregational Churches in Each Other? What Should We Read? The Bible's Place in the Christian Home and The Temptations of the Ministry. There were two symposiums, the first on Our Hindrances, divided into Indifferentism, Irreverence, Worldliness, Sabbath Desecration, Intemperance; the second on The Relation of the Church to World Problems, divided into Capital and Labor, Education and Temperance Legislation. Secretary Ethan Curtis spoke on Home Missions. The church entertaining the association is joined with a Welsh church at the opposite end of the town under one pastor, Rev. T. T. Davies, who has done efficient service in this double field, and is just leaving for another parish farther south. In connection with the association meeting a series of fellowship meetings, to extend over the remainder of the year and to visit about three churches a week, was planned, to be carried on under the leadership of the H. M. S.

The first of a series of union sociables in the interest of the mutual acquaintance and fellowship among the five churches in Syracuse was held at the Geddes Church, Nov. 17. This movement originated among the women at the Congregational reception held at Plymouth Church in connection with the State convention of the Y. P. S. C. E.

New Jersey.

The Waverly Church of Jersey City, for a long time inactive and decreasing in membership, reports an astonishing growth during the past six months, as the result of the labors of Rev. J. C. Emery and his wife. The membership has increased from twenty-four to sixty-seven, the audience has grown from thirty to 300 and the Sunday school has filled the building to overflowing. Large accessions have been received from the Germans of the neighborhood. The church building is situated on the heights above Hoboken and has a large field entirely to itself. It is one of the most promising missionary opportunities in the region of New York. The appeal of the church for \$1,000 from its sister churches of New Jersey is approved by the conference committee and should receive prompt attention.

The church in Orange, Rev. C. A. Savage, pastor, is carrying on an important work among the Italians of the city. Rev. G. B. Gozzelino, who has already organized four Italian churches in this country, is in charge of the mission. The colony is composed of the better class of Italians, who know how to read and write and who are engaged in business. At a recent service at which the stereopticon was used five hundred Italians were present.

The Northern New Jersey Conference met, Nov. 13, with the Chatham church, Rev. C. F. Cooley, pastor. The meeting was of a high order, the spirit of fellowship being especially prominent. Practical steps were taken to push church extension and to help the churches unable of themselves to cope with the problems of city evangelization. Addresses were given on Spiritual Aspects of the Great Fair, The Parliament of Religions, Christian Citizenship, Christian Socialism, Plans for the Winter's Work and English Congregationalism's Message to Us. The recent political victory over the race track gamblers in the State gave special zest to the discussion of Christian Citizenship, and the utterances of Dr. J. L. Scudder, as one of the champions of the anti-race track movement, were received with enthusiasm. Resolutions were sent to the First Church of Baltimore expressing sympathy with it in the loss of its pastor, Rev. E. A. Lawrence, D. D., who was greatly beloved among the New Jersey churches.

THE SOUTH.

Florida.

The East Coast Conference of Florida met at Lake Helen, Nov. 14-16. A session each was given to the topics, Our Churches, Our Young People, Our Home Mission Work and Our Foreign Mission Work. Rev. J. W. Harding preached before the communion service and Rev. C. M. Bingham the opening sermon. A due proportion of the appointments were assigned to women.

THE INTERIOR.

Ohio.

The City Ministers' Union of Cleveland includes several denominations and meets monthly in the Y. M. C. A. building. More than a hundred ministers and a dozen members of labor unions were present, Nov. 13, and heard two exceptionally able papers presented by Rev. H. C. Haydn, D. D., and Mr. Robert Bandlow on What the Churches and the Labor Unions Are Doing to Help Solve Present Social Problems. Mr. Bandlow is a printer, president of the Central Labor Union, and business manager of the *Citizen*, which is a socialist labor paper. He is also prominent in State and national matters in the American Federation of Labor. The papers and the earnest discussion which followed were in excellent spirit and made large and practical contribution to that growing mutual understanding which is bringing the churches and the people closer together. Among the other speakers was Mr. Isaac Cowen, blacksmith, who is secretary of the Central Labor Union, was candidate for Congress last year on the prohibition ticket, and is a member of a Methodist church. Both the labor representatives are total abstainers, of irreproachable personal character and untiring in their efforts to elevate the intellectual and moral character of the members of their unions, though one of them said that he would have to be counted as an infidel and had not attended church for twenty years.

The First Church, Oberlin, fittingly celebrated the twentieth anniversary of the installation of Dr. James Brand, Nov. 13, by addresses from several of the professors in the college, the singing of an original hymn, written by Professor Chamberlain, and a reception in the chapel after the more formal exercises. Professor Monroe briefly outlined the history of the two decades, during which Dr. Brand admitted 2,371 members, 1,075 on confession. The church has thirty-one missionaries in the foreign field and a large number who are engaged in home missionary effort. The sum of \$132,113 has been raised for benevolence and \$80,666 for home expenses. President Ballantine spoke eloquently of the intimate relations between the church and the college which never could have attained its present influential position except under the leadership of a man of rare spiritual gifts. Warm tributes from Dr. Tenney of the Second Church and Dr. Leavitt of Cleveland and a tender address from Dr. Brand himself added to the interest of the occasion.

Illinois.

Nine churches on the North Side of Chicago have united in inviting Rev. B. Fay Mills to conduct a series of meetings. Extensive and careful preparations have been made, and great results are looked for. Coming so soon after Mr. Moody's campaign it is thought that a rich harvest may be gathered.—Dr. E. P. Goodwin has been laid aside for several days with a severe attack of influenza, Dr. F. W. Gunsaulus has also been dangerously ill with threatened pneumonia, and Dr. Willard Scott of the South Church has had a severe attack of bronchitis. We are glad to know that they are all reported as recovering.

Michigan.

Rev. G. R. Jackson, singing evangelist, has recently held meetings with the church at Hopkins. There were thirty professed conversions and twenty have united with the church.

The church at Wyandotte, Rev. D. P. Breed, pastor, turned aside from building by the hard times, has accepted from one of its deacons free use of the ground floor of an opera house. The building, now styled The Tabernacle, is the most attractive and commodious place of worship in the city.

Wisconsin.

The Milwaukee Convention met at Rochester, Nov. 13, 14. The last previous meeting with that church was held in 1845, when Father Clapp was examined for ordination. Of all who met then he is, so far as is known, the only survivor. The sessions were of unusual interest. For many years the church at Rochester united with the Free Baptists in the support of a pastor, and these in turn now unite in like manner with the Congregationalists.

Rev. J. T. Chynoweth, lately of Chicago, and for some time debarred by ill health from pastoral service, has begun work at Sheboygan. The church has come again heartily into relation with the convention of which it is a member.

THE WEST.

Missouri.

The corner stone of the new edifice of the Compton Hill Church, St. Louis, Rev. G. C. Adams, pastor,

was laid Nov. 15. There were responsive readings and addresses by Dr. J. H. George of the First Church, Rev. J. W. Sutherland of Webster Groves and Rev. E. B. Chappell of the Methodist Episcopal Church, South.—The Hyde Park church has its plans, and has voted to let the contract and begin work at once.

Dr. Chapman began an evangelistic campaign at Springfield, Oct. 22, seventeen churches, representing nine denominations, being united in the movement. The Sunday and week night services were at first held in the Stone Chapel of Drury College. But, although accommodating 1,700 people, it soon proved inadequate, and the meetings had to be transferred to the Grand Opera House. The morning week day meetings were held in the First Congregational Church and the afternoon at the Cumberland Presbyterian. Four days after Dr. Chapman's arrival the business men of the city, almost to a man, were glad to close their places of business in order to observe a special day of prayer. The 700 inquirers' cards which were signed do not begin to measure the impression made upon non-church members.

Iowa.

The church in Castana, Rev. J. M. Turner, pastor is being greatly strengthened by a revival. About a score have professed conversion. Rev. B. C. Tilitt assisted in the work.—Rev. M. D. Reed, pastor of the Exira church, has been elected Republican representative to the State Legislature from Audubon County.

Last July the building of the Keek church, about six miles from Odebold, was wrecked by a cyclone, only about \$75 worth of lumber being saved. Another building was dedicated free from debt Nov. 12, costing \$1,300 with furnishings. No aid was received from the C. C. B. S., but other churches in the State helped to the amount of \$270. Secretary Douglass assisted the pastor, Rev. G. W. Nelson, in the dedicatory services.

Minnesota.

Mentor has completed its church building at a cost of \$1,100. Rev. R. H. Battey is supplying there in connection with other points.—Rev. W. W. McArthur is supplying West and North Mankato where new work has been opened.

Evangelist D. M. Hartsough held services at Plainview with many conversions, twenty uniting with the Congregational church.—Evangelist Merrill has been laboring at Monticello.—There has been revival interest at Faribault, a number uniting with the church.

Rev. A. A. Davis is preaching at Lakeland, where the church had been pastorless for several months and was about to become a prey of other denominations. Several have united with the church. A Sunday school has been started at South Stillwater.

Nebraska.

The church at Wisner, Rev. P. H. Hines, pastor received ten members Nov. 5, four on confession the first fruits of the Billings meetings.

During Rev. F. C. Cochran's pastorate of two and a half years, soon to close, at Rising City, thirty-two have united with the church, a good parsonage has been secured and entirely paid for, except the loan from the C. C. B. S. The benevolences have been largely increased and the different departments of work are in a healthy condition.

Evangelists Billings and Byers closed a successful series of meetings at Ulysses, Nov. 5. The church building could not hold the people and the meetings were transferred to the Opera House, which was crowded night after night, the Methodists joining and some of the Church of the Disciples also taking part. The pastor, Rev. O. A. Palmer, bears hearty testimony to the good work done by the evangelists. Sixty-four have pledged themselves to unite with the different churches of the village, about forty coming to the Congregationalists, twenty of them heads of families.

South Dakota.

The Plankinton Association met at Chamberlain Nov. 7, 8. Rev. Messrs. L. E. Camfield of Charles Mix, G. W. Rexford of Aurora, S. F. Huntley of Jerauld, William Thomas of Buffalo, R. B. Hall of Lyman and J. H. Dixon of Brule each represented a whole county in Congregational work. The superintendents of the C. H. M. S. and C. S. S. and P. S. represented their departments. At the woman's hour Mrs. A. E. Thomson spoke on the work of the A. M. A. and later presented the work of Yankton College. Three churches were received into membership and one minister, Rev. William Thomas. Great interest is taken in the work of L. E. Cam-

field in the founding of Ward Academy, which already has thirty students.

Oklahoma.

Three weeks' union meetings held at Perkins by the Methodist and Congregational churches—the only ones in the village—resulted in ninety hopeful conversions. Twenty-five of the converts joined the Congregational church Nov. 12. Fred C. Wellman of Cheago Seminary is temporary pastor.

WEEKLY REGISTER.

Calls.

BARNES, Henry E., of Haverhill, Mass., to North Andover.
BAKE, Thomas E. (Pres.), to First Ch., Kalamazoo, Mich., for one year. Accepts.
BARRON, John W., Creighton, Neb., to Rapid City, S.D.
BARTLEY, George J., Cortland, Neb., to Strang, Shickley and Bruning. Accepts.
BAYNE, John S., Hadley, Mass., to La Salle, Ill. Accepts.
BYRON, Edward H., to Southwest Harbor, Me.
CRANE, John F., Bay Mills, Mich., to Rosedale. Accepts.
DAVIES, John B., St. Mary's, O., to Chenon, Ill. Accepts.
DE ANO, Marcus (M. E.), to Rodney, Io. Accepts.
ELLIS, Jacob F., Oberlin, O., to Nelligh, Neb. Accepts.
ENLOW, Charles E., Haweck, Neb., to Woodstock, Ill. Accepts.
GREEN, George E., accepts call to Canover and Dover, S.D.
HAMMOND, Glideon, to Emerald Grove and Johnstown, Wis. Accepts.
HARDY, Edwin N., assistant pastor Phillips Ch., South Boston, Mass., to Holiston. Accepts.
HANGER, Charles H., Rosedale, Mich., to Ewen. Accepts.
HINCKLEY, Abby R., Riceville, Io., to Orient and Gem Point. Accepts.
LOCKHART, Burton W., accepts call to Franklin St. Ch., Manchester, N.H.
MINNIS, Thomas W., Wichita, Kan., to Stark, Ill. Accepts.
MURKINS, H. M. (M. E.), to Farmington, Wn. Accepts for alternate Sunday services.
MOSLANDER, F. V., to Vienna, Ill. Accepts.
PARRISH, George H., declines call to Santa Barbara, Cal., and remains at Constantine, Mich., with increased salary.
PERKINS, Sidney K., accepts call to First Ch., West Springfield, Mass.
PRENTISS, George F., West End Ch., Bridgeport, Ct., to Winsted. Accepts.
RICE, Augustus M., Everett, Mass., to Sturbridge. Accepts.
RICHARDSON, Frank H., Chicago Seminary, to Second Ch., Onarga, Ill. Accepts.
SCOFIELD, Cyrus L., Dallas, Tex., accepts home missionary superintendency in Colorado.
SMITH, John F., accepts call to Lafayette, Col.
TANNER, Allen A., accepts call to First Ch., Pueblo, Colo.
THOMAS, Edward, to Garvin, and Welsh Ch., Custer, Minn. Accepts.
WALTERS, William, Long Pine, Neb., to Wyoming, Ill. Accepts.
WARNER, Thomas H., to Clinton, Mich. Accepts.

Ordinations and Installations.

BAILEY, Gordon F., o. Nov. 8, West Avon, Ct. Sermon, Rev. A. J. McLeod; other parts, Rev. Messrs. G. L. Clark, J. W. Backus, D. D. Marsh, A. L. Golder, N. J. Seely, C. H. Stevens.
PRINGLE, H. N., o. Nov. 14, Anoka, Minn.
SANFORD, William R., o. p. Nov. 5, Allison, Io. Sermon, Rev. F. G. Brainerd; other parts, Rev. Messrs. W. B. Pinkerton, T. J. Blanchard and S. J. Beach.
TUTTLE, John E., i. Nov. 17, College Ch., Amherst, Mass.
WEBSTER, Eugene C., i. Nov. 16, Neponset, Mass. Sermon, Rev. Nehemiah Boynton; other parts, Rev. Messrs. J. W. Wellman, D. D. W. Allibright, P. B. Davis, F. W. Merrik and F. H. Page.

Resignations.

BROWN, Thomas J., Waupun, Wis., withdraws resignation at request of the church.
COCHERL, Florenzo C., Rising City, Neb.
MCMFORD, James T., Central City and Jackson, Io., on account of ill health.
NORTON, Smith, Shoreham, Vt., and will reside at Bellot, Wis.

Churches Organized.

CUSTER, Mich., Nov. 11. Thirty-seven members.
EAST ORANGE, N. J., Swedish.
VILAS, S. D., Nov. 11. Nine members.



A cream of tartar baking powder. Highest of all in leavening strength. —Latest United States Government Food Report.

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The Congregationalist Services, No. 3.*

An Order of Worship for Christmastide.

ORGAN PRELUDE.

MINISTER.—I heard a great voice out of the throne, saying—
Behold the tabernacle of God is with men,
And he shall dwell with them,
And they shall be his peoples,
And God himself shall be with them, and be their God.

PEOPLE.—Sing and rejoice, O daughter of Zion: for, lo, I come,
And I will dwell in the midst of thee, saith the Lord.

CHANT. [When this portion of the Gloria in Excelsis is not chanted it will be read by minister and people in unison.]

Glory be to God on high.—GLORIA IN EXCELSIS.

HYMN. [The congregation will rise and sing.]

O come, all ye faithful.—ADESTE FIDELES.

The desire of all nations shall come.

MINISTER.—Thou spakest in vision to thy saints, and saidst,
I have laid help on one that is mighty.

PEOPLE.—I have exalted one chosen out of the people.
He shall cry unto me, thou art my father.

[These readings are continued by use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 89:26, 27; Isa. 9:2, 6, 7; 42:1-4; Ps. 72:1-4, 6-8, 11, 12, 17.]

HYMN. [The congregation will rise and sing.]

Come, thou long-expected Jesus.—WILMOT.

And this man shall be our peace.

Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,

And hath raised up a horn of salvation for us
In the house of his servant David,

[These readings are continued by use of the following passages, which are printed in full in the services as published in pamphlet form: Luke 1:70-79.]

MINISTER AND PEOPLE IN UNISON.—Luke 2:8-14. [When not sung as an anthem.]

There were shepherds abiding in the field, keeping watch over their flocks by night, etc.

ANTHEM. [Choir.]

[The above Scripture passage may be sung as an anthem (Holden's suggested) where no other choir selection is preferred.]

*Or this hymn may be sung by the congregation.

*It came upon the midnight clear.—CAROL.

And they shall call his name Immanuel, God with us.

MINISTER.—God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us by his son,

PEOPLE.—Being the effulgence of his glory, and the very image of his substance. Who is the image of the invisible God, the firstborn of all creation,

For it was the good pleasure of the Father that in him should all fullness dwell.

And the word became flesh and dwelt among us, and we beheld his glory,

Glory as of the only begotten from the Father, full of grace and truth.

It is God that said, Light shall shine out of darkness, who shined in our hearts,

To give the light of the knowledge of the glory of God in the face of Jesus Christ.

CHANT. [When the Nunc Dimittis is not chanted it will be read by minister and people in unison.]

Lord, now lettest thou thy servant depart in peace.—NUNC DIMITTIS.

The firstborn among many brethren.

MINISTER.—When the fullness of the time came, God sent forth his son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons.

PEOPLE.—And because ye are sons, God sent forth the spirit of his son into our hearts, crying, Abba, Father.

Beloved, now are we children of God, and it is not yet made manifest what we shall be,

We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

And every one that hath this hope set on him purifieth himself, even as he is pure.

As many as are led by the Spirit of God, these are sons of God.

For ye are all sons of God, through faith in Christ Jesus.

HYMN. [The congregation will rise and sing.]

Light of the World, we hail thee.—WEBB.

PRAYER. [By the minister.]

[Here may be introduced, when desired, a musical response by the organ or a Christmas song by a choir.]

SCRIPTURE LESSON. [Omitted at discretion.]

ANTHEM. [Choir.]

* [Or this hymn may be sung by the congregation.]

* And art thou come with us to dwell.—MIGDOL.

ADDRESS OR SERMON.

CLOSING PRAYER. [A brief extempore prayer, or the following prayer, may be said by the minister.]

MINISTER.—Let us pray.

Almighty God, whom once the nations worshiped under names of fear, but who hast revealed the glory of thy love in the face of Jesus Christ, and called us by him to live with thee as children, fill our hearts, as we remember his nativity, with the gladness and the peace of the sons of God. Let the spirit of Jesus abide within us, that we may walk with thee in filial trust and obedience, moving among men in sympathy and brotherly love. In the name of Christ we pray. Amen.

HYMN. [The congregation will rise and sing.]

Joy to the world, the Lord is come.—ANTIOCH.

BENEDICTION. [The congregation seated and bowing down.]

MINISTER.—Now the Lord of peace himself give us peace at all times, in all ways. The Lord be with us all. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

No. 1. Service of Thanksgiving; No. 2. Forefathers' Day; No. 3. Christmastide; No. 4. The New Year; Nos 5-8. Eventide Services. Themes: The Forgiveness of Sins; No. 6. Trust in God; No. 7. To be announced; No. 8. The Days of Thy Youth. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

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Marriages.

(The charge for marriage notices is twenty-five cents.)

GOODRICH-CARTER.—In Plainfield, N. J., Nov. 14, by the groom's father, assisted by Dr. William F. Junkin; Rev. Charles L. Goodrich, pastor of the church in Plainfield, and Jeannette M. Carter of Montclair.

SIMMONS-PRATT.—In Litchfield, Ct., Nov. 14, by Rev. Edwin Fairley of Roseland, N. J.; Dr. William Simmons of Brooklyn, N. Y., and Ette E. Pratt of Litchfield.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

CHICKERING.—At Kendall Green, Washington, D. C., Nov. 1, Lucinda Jamison, wife of Prof. J. W. Chickering of the National Deaf Mute College.

LOVEJOY.—In Albany, Me., Nov. 21, Deborah Jacob Holt Lovejoy, aged 81 yrs.

NASH.—In Winchendon, at the home of her nephew, Arthur L. Brown; Mrs. Eunice H. Nash, wife of M. T. Nash. Mrs. Nash was one of the original sixty-seven members of the North Congregational Church in Winchendon, which was constituted Dec. 9, 1843. Of the original members but six or seven remain.

NOTT.—In Hartford, Ct., Nov. 8, Harriet Newell, daughter of the late Rev. Samuel and Mrs. Roxana Peck Nott, formerly of Wareham, Mass., aged 80 yrs. Interred at Franklin, Ct.

PARTRIDGE.—In Batavia, Ill., Nov. 8, Rev. George C. Partridge, aged 80 yrs. He was born in Hatfield, Mass., and had pastored at Nantucket, Brimfield, and Greenfield.

PLATT.—In Washington, D. C., Nov. 13, Mrs. Annie Bull, wife of Senator O. H. Platt of Connecticut.

POTTER.—In Hampden, O., Nov. 1, Mrs. H. Melissa Wells, widow of the late Rev. William Potter, aged 71 yrs. 1 mos.

SCHOPPE.—In Helena, Mont., Nov. 13, Ida E. (Hanson), wife of Rev. W. G. Schoppe, aged 41 yrs.

WILLIAM KNIGHT.

To a community the loss of trustworthy men is greater than the loss of business prosperity. Some men seem indispensable to the general weal, particularly when financial confidence needs a support. William Knight of Providence, R. I., was such a man, whose death price and private affection made a real calamity. After an illness of three days he entered into perfect life, Oct. 22. That life had been his by faith for many years. Since its formation he had been a member of the Union Congregational Church of his city and served in it with unwavering faithfulness, which would have been officially recognized had he consented. No consideration but the right could influence him; no reward but a Lord's approval could satisfy him. One of his Christian friends knew his integrity. He was known east and west as an upright business man, and as treasurer of the Mechanics Savings Bank, which he served for twenty-five years, he was painstaking and faithful. He possessed the confidence of the public, and the friendless and the poor intrusted to him their earthly all.

He was a friendly man and a lover of his home to a rare degree. He never ceased to be a fond father, was never too anxious to be a good husband, and many had reason to bless his generosity, and many profited by his kindness and knew not to whom they were indebted. Such men as he make the world better and life sweeter. We cannot think of them as dying, but as living and serving for evermore. Mr. Knight was twice married, and leaves a widow and two daughters, who mourn sincerely for one beloved of all.

The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame,
He fell, but felt no fear.

THE modern lamp has been perfected by the central draft founts, which now are found in the best reading lamps. Jones, McDuffie & Stratton have an extensive lamp department and recommend them safer than gas and better for the eyes.

Lost time is money lost. Time saved is money saved. Time and money can be saved by using the Gall Borden Eagle Brand Condensed Milk in your recipes for Custards, Puddings and Sauces. Try it and you will be surprised at the excellent results.

ON EXHIBITION TODAY.—If you care to see a really beautiful creation in cabinet work turn to another part of this paper and examine the lines of the chamber set advertised by Paine's Furniture Co. You can't outlive the comfort of such furniture—not if you live to become your own grandfather.

CATARRH in the head is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late.

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25 cents.

AUTUMN, '93.

This Chamber Set will determine the accuracy of your social adjustment. If you are French-polished by society and travel, you will attach the right value to its possession.

It is made of that Mahogany which commands the highest price in the markets of the world—the rare, light-grained Frontera. The entire inside finish is bird's-eye maple.

A full toilet dresser takes the place of the old-style bureau. The wash-stand is not shown in the engraving, but it is the new English model, with tubular brass back and towel rack—the very latest fad in the London shops.

We mention this set today because it is one of the best values in our entire stock. It is very inexpensive, considering its character.

New General Catalogue. Square octave, 288 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps.

PAINES FURNITURE CO.,
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DEATH SEEMED NEAR.

Intense Suffering from Blood Poisoning.

"BALTIMORE, MD., Sept. 20, 1893.

"For four years I was in intense suffering with an abscess on my thigh. It discharged freely and several times

Pieces of Bone Came Out.

Last February I had to take to my bed for four weeks, and then it was I began to take Hood's Sarsaparilla. I soon got on my feet, but was very weak and went to the Maryland University Hospital, where they said my trouble was chronic blood poisoning and gave me little hope. I returned home and continued taking Hood's. I have used six bottles and the abscess has entirely disappeared and I have been in

Fine Health Ever Since.

I know if it had not been for Hood's Sarsaparilla I should be in my grave. I have gained in weight from 147 a year ago to 170 pounds to

Hood's Sarsaparilla Cures

day. I praise Hood's Sarsaparilla for it all." WM. E. GREENHOLTZ, 1812 Hanover Street.

Hood's Pills are carefully prepared and are made of the best ingredients. Try a box.

"Oh, Mamma!

Buy us the Sunday Playthings. The

lovely little 'BIBLE-TIME LADDER' that will come apart! And the 'PUZZLE CROSS.' They're only 30 Cents apiece."

Scriptural history and meaning of Christmas strikingly illustrated; pleases and instructs children from four to fourteen. Designed by Mrs. Clara Smith Colton, author of "Sunday Occupations for Children" in the Congregationalist, and to be used in connection with these articles. Just the thing for Christmas presents.

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& MAINE DEPOT.

THE BUSINESS OUTLOOK.

The record of bank clearings from all parts of the country shows a gradual recovery of the volume of trade toward normal proportions. Thus, for the month of October, the decrease in aggregate bank clearings as compared with those of a year ago was twenty-five per cent.; for the week ending Nov. 4 the decrease was twenty-three per cent.; for the week ending Nov. 11 the decrease was nineteen per cent. This decreasing ratio of loss may not proceed without some interrupting returns of an opposite character, yet in a broad, rough way they show conclusively that the country is getting back to the volume of trade of 1892.

The money continues to accumulate in the banks. The New York banks now hold a reserve more than \$65,000,000 in excess of the legal requirement—a surplus exceeding all previous records. Rates for time loans are gradually declining, but there is still both an absence of inquiry for accommodation among merchants and a lack of disposition among lenders to put out long time loans.

The foreign trade of this country has undergone some most remarkable changes during the past few months. In the movement of merchandise there was an excess of imports in the first quarter of \$40,000,000, against an excess of exports in the corresponding quarter of 1892 of \$53,000,000; here is a change of over \$90,000,000. In the second quarter of 1893 there was an excess of imports of \$28,000,000, against an excess of imports in the corresponding quarter of 1892 of \$6,000,000, a change of \$22,000,000. In the third quarter of 1892 there has been an excess of exports of \$46,000,000, against an excess of imports in the corresponding quarter of 1892 of \$18,000,000; here is a change of \$64,000,000, and happily a change for the better as regards the position of this nation in the world's trade. In October the excess of exports was \$36,000,000, against \$15,000,000 in 1892, a further improvement in our balances of \$21,000,000. Hard times have forced exports and reduced imports, with the result that, as concerns the movement of merchandise, we are now building up a credit with other nations instead of increasing our outside indebtedness.

And as regards the gold movement it would naturally follow that this country has made an equally sharp revolution in the balance. Thus, in the first half of 1893, with the merchandise movement showing such an excess of imports, the excess of exports of gold was \$61,000,000, against \$32,000,000 in 1892. While from July 1 to Nov. 1, with the merchandise movement showing large balances of exports, the excess of imports of gold has been \$52,000,000, against \$16,000,000 in 1892. As regards our foreign trade, the reaction from the unfavorable trend of last spring has been quick and extreme, and we once more stand in the position of a large creditor of the world on current balances.

CHRISTIAN ENDEAVOR NOTES.

The society in the Second Church, Oakland, Cal., has begun a systematic study of Christian evidences and Congregational history and doctrine, meeting every week and holding public exercises and a sociable once a month.

The city union of Springfield, Mo., has protested strongly against the use of some of the city parks for certain secular entertainments on Sunday, and has voted to avoid patronizing those parks at all times so long as the objectionable practices continue.

The recommendation was made by the Iowa Convention that societies in cities and States for which ships in the United States Navy have been named should supply literature for those ships, the supplies to be sent to the superintendent of floating societies, Miss Antoinette P. Jones of Falmouth, Mass.

The Pittsburgh Union, through a special missionary committee, proposes to establish new city mission

ations, to give aid to those already established, and to help the university settlement in the city. The temperance committee is sending out circulars to the societies, in which a call is made for special efforts to see that the requirements as to temperance instruction in the public schools are thoroughly obeyed.

The social side of the society's work was illustrated at the Missouri Convention by three different sociebales and receptions during the course of the convention. At one session of the convention separate meetings were held for the young men and the young women, and the subject of social purity was presented by several speakers. The missionary spirit was strongly felt throughout the whole convention, addresses being given by S. L. Mershon of Evanston, Ill., and by Dr. F. E. Clark, and there was hardly a session at which systematic giving did not receive attention.

**Table China & Glass
For Thanksgiving.**

We invite the attention of intending buyers to an extensive stock of Dinner Sets of all grades, from the ordinary to the richest decorations.

Stock patterns of the Royal Worcester and Doulton Potteries made to our order in sets to be made up to suit buyer, and always readily matched.

Decorated Sets of 112 pieces from eight dollars up through the medium and richer decorations to the finest made, both foreign and American. More than 180 kinds to choose from.

Oyster Plates (with deep shells), Soup Sets, Fish Sets, Entrée Sets, Roast Sets, Game Sets, Salad Sets, Pudding Sets, Ice Cream Sets, Dessert Sets, A. D. Coffee Sets, etc.

In the Glass Department will be seen an extensive stock of Plain, Etched and Cut Table Ware, both English and domestic, including the beautiful Vienna Rose and Gold and Nile Green and Gold, Hocks, Sorbets and Finger Bowls.

Lamp Department never so full and attractive (gallery floor), including the Rochester central draft burners, which are safe as gas and better for the eyes.

The corrugated paper Baking Dish Collars and China Tea Infusers will be seen on Table 12, main floor.

Inspection and comparison invited.

**Jones, McDuffee & Stratton,
China, Glass and Lamps
(Seven Floors),
WHOLESALE AND RETAIL,
120 Franklin.**

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DIAMONDS,
Sapphires and Pearls.
Gold Jewelry in New Designs.**

**BIGELOW, KENNARD & CO.,
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Mortgages,**

have your friends warned you?

If so, what do they advise?

Our pamphlet may help you do your thinking. It explains our securities and is sent free.

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We attend to the collection of principal and interest of mortgages negotiated on property in this city and State, care for real property, collect rents, pay taxes, and in general do and perform such things as will best protect and advance the interests of clients.

We can furnish references in most parts of the East. Where the amount involved warrants it we will make an indemnity bond if desired.

Our experience in these matters, our knowledge of real estate values, and our extensive acquaintance in all parts of the State, enable us to render most efficient service for a moderate charge.

We solicit correspondence.

THE CENTRAL TRUST CO., Denver, Colorado.

8% Guaranteed or Full-Paid Stock. 8%

Assets consist of first mortgages on improved Iowa real estate amounting to \$623,221.00. Interest income exceeds \$5,500.00 monthly. No 8 per cent. investment in Iowa offers equal assurance of safety.

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AT COST**

to ministers of all denominations and to professors in colleges and theological seminaries. Organized in 1870. Nearly \$400,000 paid to families of deceased members. Refer to Rev. A. E. DUNNING, Boston, Rev. Geo. R. LEAVITT, D. D., Cleveland, and many other members, who are Congregational pastors. For catalogue of members and full information, apply to

**G. M. TROWBRIDGE, Sec'y,
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of Lawrence, Kansas,**

the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred clients at a minimum expense. We have a few choice, safe loans where we personally know both security and borrowers. Correspondence solicited.

L. H. PERKINS, President.

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Building Association no speculative features. Small and large deposits received.
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8% FIRST GOLD MORTGAGES City and Farm Loans

Bank for References. HIGHEST SALE INTEREST

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WHAT MEN SAY.

— The sectarian Christian is a fractional man.—*Rev. S. J. McPherson.*

— Cantankerousness is worse than heterodoxy.—*The late Gen. S. C. Armstrong.*

— That religion has most divinity which does most for humanity.—*Rev. O. P. Gifford.*

— The poison of fraudulent registration is the assassination of government.—*St. Clair McElway.*

— New measures and new instruments must be employed in the church in the future if it is to do that which the church on earth has always in its hand. . . . New measures have saved Christianity. New measures in the day of Lyman Beecher, seventy years ago and more, saved Connecticut from infidelity.—*Dr. R. S. Storrs.*

— The sin of schism does not lie at any one door. If one has sinned by self-will, the other has sinned as deeply by the lack of charity and love. There are unkind words to be taken back, alienations to be healed and heart burnings to be forgiven. No one branch of the church is by itself the catholic church; all branches need reunion in order to the completeness of the church.—*Bishop Whipple of Protestant Episcopal Church.*

— The intrinsic value of gold makes it the best standard and measure of the unit for the calculation of exchanges, and to unship it is

simply to throw the whole machinery of civilized contract out of gear, to bring about confusion and disaster and strike a blow at all obligations of morality and good faith, which are the corner-stone of honest life. What a cry would go up if the pound avoirdupois were reduced to ten ounces and contracts executed at that rate. Speculators are not needed to guide men in such paths, and no sophistry should be permitted to obscure plain duty.—*Hon. T. F. Bayard.*

— When Jewish rabbis are invited to deliver religious lectures at great universities, and when Jewish congregations welcome Columbian addresses from Christian ministers, we seem to have made a long step toward acquaintance with one another. The discussion now going on among Jews regarding the adoption of Sunday as the day of public worship, and the Jews' recognition of the greatness of Jesus, which finds expression in synagogue addresses—such things are prophecies whose significance a thoughtful hearer will not fail to perceive. So long as Judaism and American Christianity stand aloof each will continue to ascribe to the other the vices of its most unworthy representative. But when they meet and learn to know one another they find a great common standing ground. Judging each by its best, each can have for the other only respect and good-will.—*Prof. D. G. Lyon.*

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with the *Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

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| Harper's Weekly..... | 3.25 |
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Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

If You Must

take Cod Liver Oil this season, insist upon the original and best make—that is, Caswell, Massey & Co.'s Emulsion of Cod Liver Oil with Pepsin and Quinine.

If your druggist doesn't keep it, send to us.

CASWELL, MASSEY & CO., Established 1780,
New York City and Newport, R. I.

Subscribers' Column.

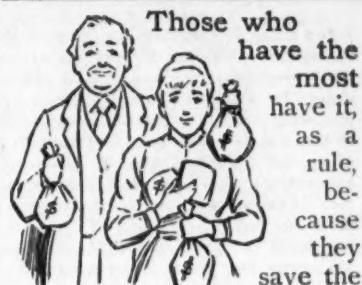
Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office address of ministers twenty-five cents each.

Wanted.—A position as companion to a lady in or near Boston, by an educated middle-aged lady. Best of references given. Address A. B. C., care *Congregationalist*.

A lady desires to find for a young woman a place in a Christian home where she may assist in housework and, in consideration of low wages, she may be allowed to bring her child, four weeks old. References are desired and full particulars will be given. Address F. M. Commerce Street, Boston, Mass.

Minister Wanted.—The Congregational church at Tryon, N. C., is without a pastor. A minister desiring work in the South can find a healthful residence and a promising field. Address O. S. Missildine, M. D., Tryon, Polk County, N. C.

Housekeeper.—A country pastor left a widower with small children desires an intelligent and capable Christian girl as housekeeper. Must be of a good disposition and fond of children. Some musical education desirable. Address X, care *Congregationalist*.

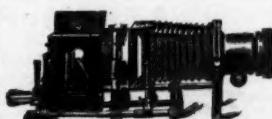


Those who have the most have it, as a rule, because they save the most. They're more economical. These people buy Pearline. Proof—in all stores of the better class throughout the land, you'll find the sales of Pearline far in the lead. Now, these economical people wouldn't use Pearline for their washing and cleaning, if they didn't find it to be just what we say—the most economical in every way. Would they? 40 JAMES PYLE, N.Y.

"The melancholy days have come,
The saddest of the year,"
When from domestic scenes a man
Will quickly disappear;
For lo! around his humble home
Housecleaning waxeth rife,

And brooms, and mops and kindred
Absorb his wedded wife; [things
But he'll return at eventide
And sweetly smile we trust,
If in her work his busy spouse
Will use Fairbank's GOLD DUST.

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Makes radical change in a household by making work easier, shorter and less expensive. Try it in yours. Sold everywhere.
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23 November 1893

CHRISTIAN ENDEAVORERS AT HOLYoke.

For those Endeavorers who cannot attend the national Christian Endeavor conventions the annual State meeting has its compensations. Its keynote is usually struck by the preceding national convention and often many of its speakers are secured for the State gathering. Of the eight annual Massachusetts conventions the one in Holyoke last week, Nov. 14 and 15, is said to be, on the whole, the most successful ever held. The number of registered delegates was 2,055, representing 190 towns and cities. More than half came from societies outside of the local union, making the convention more representative than the one held in Boston and larger than any other with that exception. Mr. G. W. Coleman, the efficient president of the State union, said the past year was one of growth in numbers, fellowship and hearty co-operation, and the secretary, Miss Jeanette Prince, reported 920 societies now in the union.

Both evenings the Second Congregational Church was crowded far beyond its seating capacity, making overflow meetings a necessity, while the day sessions were also largely attended. The pervading spirit of the entire convention was one of earnest practicality and resolute aggressiveness. Good citizenship, temperance, missions were subjects which occupied the prominent positions in the program and in the minds and words of nearly all the speakers.

Father Endeavor Clark spoke on the unemployed forces in the Christian Endeavor Society in the nation and in benevolent work, not forgetting an earnest word for missions. Rev. F. H. Smith of Cambridge roused the patriotism of his audience by an eloquent address on *The Christian Endeavorer* the *Christian Citizen*. While the young men received much good advice in regard to their duties as American citizens, the young ladies also were admonished to study civil government and to think as much of the didos of politics as of the dodos on their walls. Rev. D. J. Burrell, D.D., in his powerful convention sermon, urged the young people to spread the good news of salvation among their friends and neighbors, to go out into the highways and hedges and into the slums with their message. Another address, which made a deep impression, was that of Rev. H. C. Farrar, D.D., of Albany. Those who heard his ringing words on *Our Possibilities* will never

again, we trust, be contented with low aims and inferior service.

The sunrise prayer meeting, led by Mr. G. B. Graff of Boston, and the final consecration service, under the charge of Secretary Baer, were filled with a tender devotional spirit, and gave scores of delegates an opportunity to participate in voice as well as in spirit. The junior work received its due share of consideration and the children were privileged in hearing Mrs. F. E. Clark tell them about junior Endeavorers in Australia, Japan and India. A unique feature was a model Christian Endeavor business meeting, at which Mr. E. C. Hazen of Springfield presided. Ideal reports were presented by various officers and committees, but they were so full of practical suggestions that there could be no doubt that they had been successfully tried.

Mr. A. R. Smith of Lee is the new president. Next year the convention will be held in Fall River.

A. L. B.

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear, pop, clash on the least provocation.

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SUGGESTIONS FOR THANKSGIVING CHINA AND GLASS.

- A Pair of Carvers.
- A Dozen of Fruit Knives.
- A Cheese Plate and Scoop.
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- A Brass Tea Kettle and Lamp.
- A Dozen of Finger Bowls.
- A Dozen of Cut Glass Tumblers.
- A Dozen of Wine Glasses.
- A Bread and Butter Plate.
- A Cut Glass Celery Tray.
- A Cut Glass Olive or Bon-bon Dish.
- A Pair of Salad Forks and Spoons.
- A Cut Glass Salad Bowl.

- An Ice Tub in Crystal.
- A Pair Water Bottles.
- A Dozen Oyster Plates and Forks.
- A Dozen Entree Plates.
- A Dozen Soup Plates.
- A Dozen Dessert Plates.
- A Chicken Pie Dish.
- A Game Set.
- A Fish Set.
- A Banquet Lamp.
- An Ice Cream Set.
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- A Silver Tea Set.
- A Dozen Nut Picks.
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WOMAN'S BOARD PRAYER MEETING.

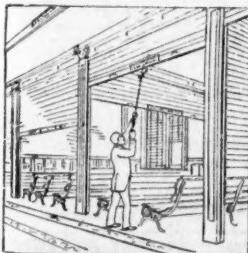
CONGREGATIONAL HOUSE, FRIDAY, NOV. 17.

Mrs. Creegan as leader talked of Christian Giving, and asked how we should individually apply the inspiration and power gained at the Portland meeting, urging that we give ourselves from the impulse of love to God in the heart. Mrs. Thompson emphasized this as the underlying motive of missionary work. Miss Morrell's work at Pao-ting-fu, as told by Mrs. Merritt, was cited as an illustration of consecration and self-denial. Mrs. Peloubet, chairman of the committee to whom was referred the statement of the treasurer at Portland, showing receipts less than last year at this time, spoke of the extra gifts which are solicited before Jan. 1 and of the need of hearty co-operation and personal effort in branches. Several extra donations already received were mentioned by way of encouragement, and Mrs. Pratt suggested that, while some who had not been to the fair were ready to give more on that account, it was also appropriate that those who had enjoyed the pleasure and had returned in safety should make a thank-offering. Mrs. Sampson, mother of Miss Martha Sampson of Somerville, who has recently gone as missionary to Madura, reported her daughter's safe arrival at her new home. Miss Kyle spoke of the impression made upon Portland by the recent meeting, and of several local meetings held since and addressed by Dr. Root and Miss Daniels. Mrs. Judson Smith told of a revolt in Chihuahua, and special prayer was offered for the missionaries there. Miss Child referred to the recent floods in Japan and to special trials in connection with missionary work in that country, and all the workers there were particularly remembered as suggested by the calendar.

Every wealthy man in this or any other country, if he is politic—not to mention conscientious—will take to heart the words of Hon. Chauncey Depew: "Selfish and ostentatious wealth is the most potent agency for promoting the methods for its own diminution and destruction by legislation, while the wise and generous use of money builds barriers for its protection."

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"LITTLE RED RIDING HOOD."



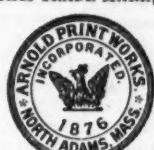
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"PICKANINNY."



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A PATENT JOINTED DOLL.



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illustrations will show you what they are; so perfectly made that you would think they were alive. They are printed on cloth, life size, in colors, with directions for cutting out, sewing together and stuffing with cotton, using a piece of pasteboard to make them flat at the bottom. Any child that can sew can do it. For sale by your dry goods dealer. If he does not have them show him this advertisement and ask him to get you some. DO NOT SEND TO US AS WE HAVE NONE AT RETAIL.

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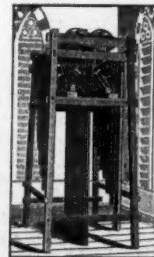
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23 November 1893

OREGON ASSOCIATION.

The forty-fifth meeting was held with the First Church, Portland, Oct. 24-26, with Prof. H. A. Shorey as moderator. Rev. W. C. Kantner preached, the keynote of the discourse being the necessity of giving heed to the calls for help in gaining a knowledge of Christ, which are constantly coming from all quarters. This was the central thought of the association from first to last.

Pastor T. E. Clapp gave a cordial welcome address. Washington sent greetings by Rev. Messrs. Samuel Greene, A. J. Bailey and E. E. Smiley; California, by Rev. John K. McLean, D. D.; Colorado, by Rev. S. M. Freeland, now temporarily supplying the Salem church; and the beloved C. H. M. S. and the A. B. C. F. M. by Rev. William Kincaid, D. D., and Rev. Walter Frear. Dr. McLean made an address on Our Churches and Higher Education, briefly stating the object of the Pacific Coast Congregational Alliance for the Promotion of Education. The alliance has already done a good work by publishing a pamphlet containing a compact history of every Congregational institution of learning on this coast.

Reports from the churches indicated gratifying progress, as a rule. The reports of home missionary superintendent, C. F. Clapp, and Rev. J. L. Hershner, assistant superintendent of the C. S. S. and P. S., emphasized the need of more money and more men, which is the cry everywhere. Meanwhile, larger offerings are called for on the home field, both of money and time, and it is encouraging to say that in many instances a willingness to do this is expressed.

Interdenominational comity was discussed at length, especially in connection with Presbyterian churches, and a plan for guidance in planting churches in sparsely settled localities was adopted. Rev. Wilson Phraner, D. D., of the Presbyterian Home Board, New York, was present and by invitation took part in the discussion. He commended in strong terms the spirit of comity manifested in the plan adopted, and expressed a hope that his denomination would most heartily co-operate. The women's home and foreign societies, by their reports, indicated aggressive work done and all pledges more than kept.

The committee on Pacific University commended it to the earnest support of the churches as deserving in every sense. It has a larger number of students than ever before. In capacity for wise management and in developing a desire for higher education on the part of students, President McClelland is admirably adapted for the place.

The principal papers presented were by Rev. R. M. Jones on Our Churches Abroad, giving their number, membership, value of property and ratio of increase in the United Kingdom; by Rev. Alonzo Rogers on Our Churches and Church Erection, describing how to build from architectural and business standpoints; by Rev. John Staub on The Foreign Classes; by Mr. Finley McKercher on The Church and Our Civil Authorities; by Rev. P. S. Knight on Our Churches and Bible Study.

In connection with the association a meeting of Willamette local association was held to hear the report of the committee appointed last April to investigate the charges against Rev. C. L. Corwin. After a careful examination of a large amount of evidence, including Mr. Corwin's sworn statements, the committee, composed of thirteen as good men as are to be found in our churches, unanimously reported him guilty of conduct unworthy a Christian minister, and recommended a withdrawal of fellowship. The report was adopted with but three dissenting voices. - G. H. H.

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Now comes the news that Rev. Henry Langford, the eminent Baptist divine, of Weston, West Va., has just escaped utter nervous and physical prostration.

He is pastor of four churches. Is it any wonder that he broke down in health?

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"I say this for the good of other sufferers from nervous and prostrating diseases who can be cured by this remedy. For myself, I am thankful to God that I found Dr. Greene's Nervura blood and nerve remedy and for what it has done for me."

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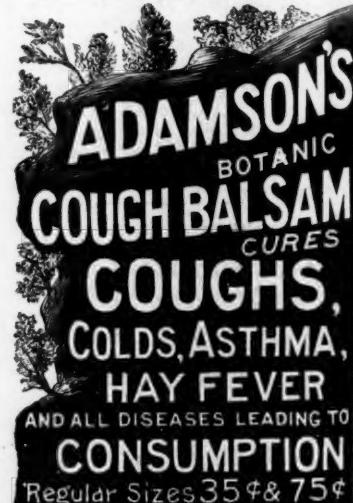
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Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 27, 10 A. M. Subject: The Successful Prayer Meeting. Speaker, Rev. W. N. Brodbeck, D. D.

HAMPSHIRE EAST ASSOCIATION, Amherst, Dec. 5, 10 A. M.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Cott, Secretary; Rev. Edwin Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, New Haven, Conn.; Boston, Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needed by gifts of funds and advice, helps in other religious enterprises. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 2 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to Rev. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Stanley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago. Aids needy colleges and academies, also students for the ministry. Plants and sustains Christian schools in the Rocky Mountain region. Collegiate institutions recognized: Pacific University, Whitman, Yankton, Rollins, Fargo and Pomona.

MINISTERIAL RELIEF.—In order to afford a little relief to the distressed officers of the foreign missions and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate and subscriber to the State of Connecticut) hereinafter the bequest, to be used for the promotion of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMEN'S FRIEND SOCIETY, December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. B. Nickerson; furnishes loan libraries and religious reading matter; maintains a modest clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers, and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.
Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides homes for outgoing vessels; publishes the "Seaman's Magazine," "Seaman's Friend" and "Life Boat."

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general evangelization work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address Box 1632.

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23 November 1893

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AN OFFENSIVE BUSINESS.
Rev. H. R. McCartney and certain members of the First Church of Georgetown, Mass., have been very energetic this fall in prosecuting unlicensed liquor dealers, two of whom have been heavily fined and two others have been compelled to give up their business, much to the delight of the good people of the town. Last week Mr. McCartney caught in a box in his hen house a skunk, which he smothered by filling the box with smoke. Two or three days later an agent of the Society for the Prevention of Cruelty to Animals prosecuted the clergyman for needless cruelty in killing the animal. At the trial it was admitted by the prosecution that the animal was not burned in the least, but the local magistrate imposed a fine of \$15 and costs. Although his friends strongly advised him to appeal the case Mr. McCartney paid his fine. The Society for the Prevention of Cruelty to Animals has refused to allow the name of its informant to be disclosed. G. H. J.

BIOGRAPHICAL.

THEODORE CLAUDIOUS PEASE.

Professor Pease died at his home in Andover, Nov. 20, of typhoid fever. He had been ill for over three weeks, but his condition was not regarded as dangerous till two or three days before his death. He was born in Poughkeepsie, N. Y., Oct. 14, 1833, graduated at Harvard in 1855 and Andover Seminary in 1860. His first pastorate was at West Lebanon, N. H., and he became pastor of the church in Malden, Mass., in 1884. He was installed as Bartlett professor of sacred rhetoric and pastoral theology in September. He had not delivered a lecture, though he had started his class in a course of reading and investigation. He leaves a widow and a boy about twelve years of age. The funeral will take place at the Seminary Chapel in Andover this week Thursday at 11 A. M.

REV. DR. CHARLES F. DEEMS.

Dr. Deems was born in Baltimore, Dec. 4, 1829, graduated from Dickinson College in 1850, entered the ministry of the Methodist Church (South), and for a while was general agent of the American Bible Society in North Carolina. After a career as an educator in the South he came to New York after the Civil War, and was able to do a work of reconciliation and to provide an acceptable church home for Southerners which no other clergyman could offer. This he did in the Church of the Strangers, which as an independent congregation has flourished since 1866. Dr. Deems had a buoyant disposition, which, combined with his wisdom, made him greatly beloved as a friend and respected as a counselor. As a preacher he had rare power as an expositor. As editor of the *Southern Methodist Episcopal Pulpit* (1840-51), the *Sunday Magazine* (1876-79) and *Christian Thought* (1883-93), he showed his power as a facile journalist ever awake to current thought and life. Many volumes of sermons, compilations of poetry and hymns and a biography of Adam Clarke reveal his prolificness as an author. As an administrator his greatest work was the Church of the Strangers, and next to that the American Institute of Christian Philosophy which he founded. In old age he threw himself heartily into the Y. P. S. C. E. work, and every worthy cause found in him a sympathetic champion. He died in New York City, Nov. 18.



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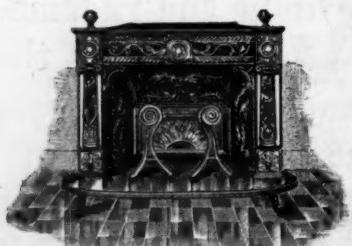
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can be used in any room and requires only a joint of smoke pipe to connect with the chimney. Can be fitted for burning coal if desired. Shipped safely to any part of the country. Send for special circulars and terms.

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Has cured others, and will cure you.



How Mary Bayne Got the Better of His Majesty, the Turkey Gobbler.

Our Advertising Man's Thanksgiving Story for the Little Girls and Boys.

Little Mary Bayne went to the country last summer and found such a lovely vacation home up among the hills of Western Connecticut. Mr. Cutler owns a fine farm furnished with all things that make the good farmer glad. The horses steady and kind for riding or farm work, the patient oxen, the gentle cows, the mild-mannered sheep and the busy chickens were all a delight to Mary Bayne.

The Cutler farm was a paradise over which there came, however, a cloud. One huge Turkey Gobbler now and then strutted from the barnyard over the lawn, spreading his tail feathers, dropping his wings until they trailed rattling over the ground, flaming his red comb, and striding about as if he were the glory of all Connecticut.

His Majesty, the Turkey Gobbler, seemed terrible to little Mary Bayne, and as soon as he appeared she would steal away into the house, glancing out now and then in a timid fashion, nor daring to venture outside once more until His Majesty had aired his glory long enough and taken himself back to the poultry yard. The Gobbler seemed to know he was a terror to little Mary Bayne, and acted as if he enjoyed it, for every morning as soon after breakfast as Mary Bayne appeared out of doors, in upon the lawn would strut His Majesty, and then the little girl's joy was over and she would fly into the house for shelter. I verily believe he would have followed her quite into the parlor to tease her there had he not held Miss Cutler, the charming housekeeper, in sensible respect, for this fine fellow was a bit of a bully and seemed really to enjoy the fear he inspired in little Mary Bayne's heart.

One morning my friend, Mr. Bostwick, who was a great crony of Mary's, saw his little *protégée* furtively looking out of the window, and said, "Why don't you go outside, Puss, and enjoy this lovely day on the lawn?"

She turned a very sober face toward him and whispered, "The TURKEY GOBBLER!"

He took the whole story in at a glance and said, "Why, Mary Bayne, has that insolent fellow been troubling you? Just take my hand and we will go out and teach him a lesson."

Hand in hand they went toward the lawn, but as they passed the door little Mary Bayne drew out her hand and fell back, while her brave defender went right on toward His Majesty, who was, as usual, moving around in grand fashion, scraping the ground with his wings and seeming to think he would be as overpowering to Mr. Bostwick as to the little girl, but to His Majesty's surprise Mr. Bostwick, not a bit frightened, said in a loud voice, "See here, sir, you are a mean bird. You come in here where you don't belong. Now stop this business. Get away from the lawn and don't you frighten little Mary Bayne again. If you do I will have an account to settle with you. Get out, sir!"

His Majesty was evidently taken by surprise at such an address. He lifted up his dragging wings, folded his tail feathers, and with dignity strolled off toward the barn. Mr. Bostwick, turning, said, "Now, Mary Bayne, see how he goes? You can play away to your heart's content." "Yes, sir, but—he will come again." "Mary Bayne, if that insolent fellow comes back to trouble you, come right to me, and we will attend to his case."

An hour later, Mr. Bostwick, busy with his paper, was conscious of a movement at his elbow, and heard a sharp whisper, "HE IS HERE!" Throwing down the *Tribune*, he said, "Well, now, this shall be stopped. Come right along with me, Mary Bayne, and we will teach His Majesty this time a lesson he won't forget." So hand in hand they started for the lawn, Mary Bayne now bravely marching out with him over the grass directly in front of the fine bird who had been in full feather of glory, but as he saw Mary Bayne appear with her protector he really seemed a little nervous.

Mr. Bostwick spoke this time very sternly. "Are you here again, Mr. Turkey Gobbler? Didn't I tell you to keep away from the lawn? This is little Mary Bayne's playground and you have no business here, and, beside, you are no gentleman of a Turkey. What sort of manners is it to be frightening a little girl? Now, I tell you, once for all, don't you dare to come here again this summer. Hence! Seat! Begone! Skeedaddle!"

The effect of this speech was very marked on His Majesty. The tail drooped suddenly, the wing feathers all came up together, the comb lost its color, and turning quickly around the Turkey Gobbler (no longer His Terrible Majesty) dropped his head and started on a dead run for the barnyard. No Turkey Gobbler could ever for a moment pretend to be imposing or dignified, much less terrible, when he was playing the part of a coward and running away with all his might, and little Mary Bayne, standing by the side of her friend and deliverer, clapped her hands and laughed merrily to see the ignominious retreat of her old and feared enemy.

Are turkeys ever ashamed? As to that I can't just say, but His Terrible Majesty never seemed to find any pleasure in coming to the lawn through the rest of the summer, and little Mary Bayne felt more like laughing than crying when she saw him in the distance.

Our Advertising Man finds more pleasure in greeting the little folks at Thanksgiving time with a story than in using this page in a strictly professional style. So he only ventures in this corner to remind housekeepers that a slice of delicious Ham, just broiled to a turn, or a dainty sliver of Breakfast Bacon, furnishes a most appetizing relish with Flesh, Fish or Fowl. He trusts all your tables will be regularly supplied with the Ferris charming brand, which many enthusiastic housekeepers declare is the "Best in the World."

